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Shakespeare

21

DRAMATIC WORK

WILLIAM SHAKESPEARE

THE
DRAMATIC WORKS
OF
WILLIAM SHAKSPEARE.

III.



In der Brönnner'schen Buchhandlung sind so eben
erschienen :

L A L L A R U K H,

eine orientalische Romanze

von

Th. Moore

Aus dem Englischen übersetzt

von

F. von Pechlin.

THE IMPROVISATRICE

by

Miss Landon.

Englischer Text mit gegenüberstehender deutscher
Uebersetzung

von

Clara Himly.



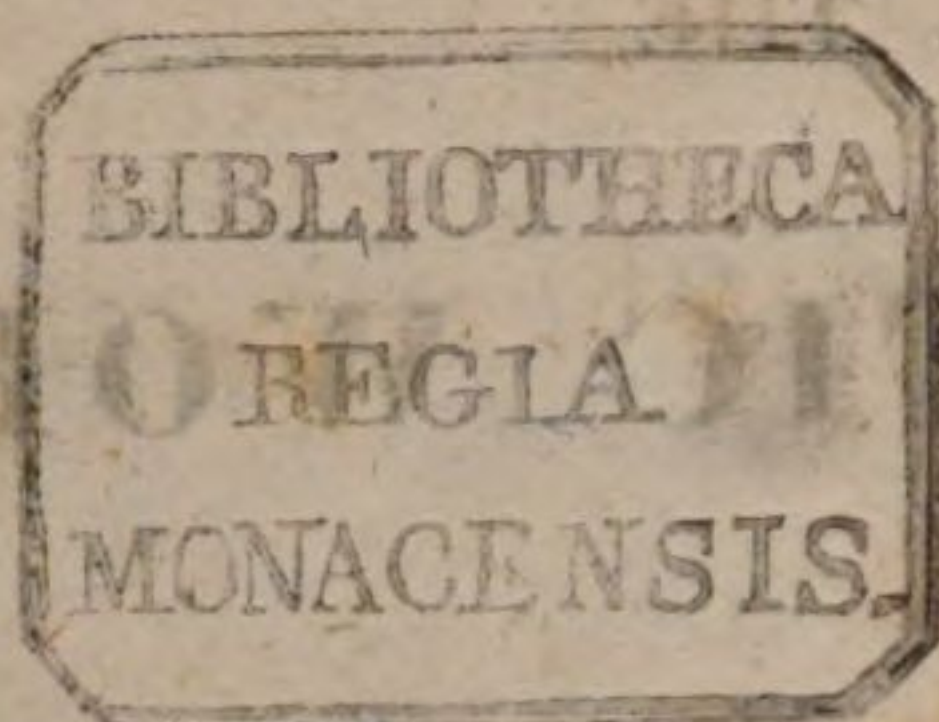
THE
DRAMATIC WORKS
OF
WILLIAM SHAKSPEARE,
WITH
NOTES,
ORIGINAL AND SELECTED,

BY
SAMUEL WELLER SINGER, F. S. A.

MERCHANT OF VENICE. AS YOU LIKE IT. ALL'S WELL THAT
ENDS WELL. TAMING OF THE SHREW.

FRANCFORT O. M.
PRINTED FOR BRÖNNER.
1830.

12^a - Cg.



NOTES

ORIGINAL AND REPRODUCED

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1880

MERCHANT OF VENICE.

RECEIVED OF THE

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MERCHANT OF VENICE.

PRELIMINARY REMARKS.

"**T**HE Merchant of Venice," says Schlegel, "is one of Shakspeare's most perfect works: popular to an extraordinary degree, and calculated to produce the most powerful effect on the stage, and at the same time a wonder of ingenuity and art for the reflecting critic. Shylock, the Jew, is one of the inconceivable masterpieces of characterisation of which Shakspeare alone furnishes us with examples. It is easy for the poet and the player to exhibit a caricature of national sentiments, modes of speaking, and gestures. Shylock, however, is every thing but a common Jew: he possesses a very determinate and original individuality, and yet we perceive a slight touch of Judaism in every thing which he says or does. We imagine we hear a sprinkling of the Jewish pronunciation in the mere written words, as we sometimes still find it in the higher classes, notwithstanding their social refinement. In tranquil situations what is foreign to the European blood and Christian sentiments is less perceivable, but in passion the national stamp appears more strongly marked. All these inimitable niceties the finished art of a great actor can alone properly express. Shylock is a man of information, even a thinker in his own way; he has only not discovered the region where human feelings dwell: his morality is founded on the disbelief in goodness and magnanimity. The desire of revenging the oppressions and humiliations suffered by his nation is, after avarice, his principal spring of action. His hate is naturally directed chiefly against those Christians who possess truly Christian sentiments: the example of disinterested love of our neighbour seems to him the most unrelenting persecution of the Jews. The letter of the law is his idol; he refuses to lend an ear to the voice of mercy, which speaks to him from the mouth of Portia with heavenly eloquence: he insists on severe and inflexible justice, and it at last recoils on his own head. Here he becomes a symbol of the general history of his unfortunate nation. The melancholy and self-neglectful magnanimity of Antonio is affectingly sublime. Like a royal merchant, he is surrounded with a whole train of noble friends. The contrast which this forms to the selfish cruelty of the usurer Shylock, was necessary to redeem the honour of human nature. The judgment scene with which the fourth act is occupied is alone a perfect drama, concentrating in itself the interest of the whole. The knot is now untied, and according to the common idea the curtain might drop. But the poet was unwilling to dismiss his audience with the gloomy impressions which the delivery of Antonio, accomplished with so much difficulty, contrary to all expectation, and the punishment of Shylock, were calculated to leave behind: he has therefore added the fifth act by way of a musical afterpiece in the play itself. The episode of Jessica, the fugitive daughter of the Jew, in whom Shakspeare has contrived to throw a disguise of sweetness over the national features, and the artifice by which Portia and her companion are enabled to rally their newly married husbands supply him with materials."

‘The scene opens with the playful prattling of two lovers in a summer moonlight,

‘When the sweet wind did gently kiss the trees.’

It is followed by soft music and a rapturous eulogy on this powerful disposer of the human mind and the world; the principal characters then make their appearance, and after an assumed dissension, which is elegantly carried on, the whole ends with the most exhilarating mirth.”

Malone places the date of the composition of this play in 1598, Chalmers supposed it to have been written in 1597, and to this opinion Dr. Drake gives his sanction.

It appears, from a passage in Stephen Gosson’s *School of Abuse*, etc. 1579, that a play comprehending the distinct plots of Shakspeare’s *Merchant of Venice* had been exhibited long before he commenced writer. Gosson, making some exceptions to his condemnation of dramatic performances, mentions among others:—‘*The Jew* shown at the Bull, representing the greediness of worldly choosers, and the bloody minds of usurers.— These plays,’ continues he, ‘are good and sweete plays.’

It cannot be doubted that Shakspeare, as in other instances, availed himself of this ancient piece. Mr. Douce observes, ‘that the author of the old play of *The Jew*, and Shakspeare in his *Merchant of Venice*, have not confined themselves to one source only in the construction of their plot, but that the *Pecorone*, the *Gesta Romanorum*, and perhaps the old ballad of *Gernutus*, have been respectively resorted to.’ It is however most probable that the original play was indebted chiefly, if not altogether, to the *Gesta Romanorum*, which contained both the main incidents; and that Shakspeare expanded and improved them, partly from his own genius, and partly as to the bond from the *Pecorone*, where the coincidences are too manifest to leave any doubt. Thus the scene being laid at Venice; the residence of the lady at Belmont; the introduction of the person bound for the principal; the double infraction of the bond, viz. the taking more or less than a pound of flesh, and the shedding of blood, together with the after incident of the ring, are common to the novel and the play. The whetting of the knife might perhaps be taken from the ballad of *Gernutus*. Shakspeare was likewise indebted to an authority that could not have occurred to the original author of the play in an English form; this was Silvanus’s *Orator*, as translated by Munday. From that work Shylock’s reasoning before the senate is evidently borrowed; but at the same time it has been most skilfully improved*.

There are two distinct collections under the title of *Gesta Romanorum*. The one has been frequently printed in *Latin*, but never in *English*; there is, however, a manuscript version of the reign of Henry the Sixth among the Harleian MSS. in the British Museum. This collection seems to have originally furnished the story of the *bond*. The other *Gesta* has never been printed in *Latin*, but a portion of it has been several times printed in *English*. The earliest edition, referred to by Warton and Doctor Farmer, is by Wynken de Worde, without date, but of the beginning of the Sixteenth Century. It was long doubted whether

* “The Orator, handling a hundred several Discourses, in form of Declamations, etc. written in French by Alexander Silvanus, and Englished by L. P. (Lazarus Pyol, i. e. Anthony Munday), London, Printed by Adam Islip, 1596.” Declamation 95. ‘Of a Jew who would for his debt have a pound of flesh of a Christian.’

this early edition existed, but it has recently been described in the *Retrospective Review*. The latter part of the thirty-second history in this collection may have furnished the incidents of the *caskets*.

But as many of the incidents in the *bond* story of the Merchant of Venice have a more striking resemblance to the first tale of the fourth day of the *Pecorone* of *Ser Giovanni*, this part of the plot was most probably taken immediately from thence. The story may have been extant in English in Shakspeare's time, though it has not hitherto been discovered.

The *Pecorone* was first printed in 1550 (not 1558 as erroneously stated by Mr. Steevens), but was written almost two centuries before.

After all, unless we could recover the old play of *The Jew* mentioned by Gosson, it is idle to conjecture how far Shakspeare improved upon the plot of that piece. The various materials which may have contributed to furnish the complicated plot of Shakspeare's play are to be found in the *Variorum Editions* and in Mr. Douce's very interesting work.



PERSONS REPRESENTED*.

DUKE of Venice.

Princee of Morocco, }
Prince of Arragon, } *Suitors to Portia.*

ANTONIO, *the Merchant of Venice.*

BASSANIO, *his Friend.*

SALANIO, }
SALARINO, } *Friends to Antonio and Bassanio.*
GRATIANO, }

LORENZO, *in love with Jessica.*

SHYLOCK, *a Jew.*

TUBAL, *a Jew, his Friend.*

LAUNCELOT GOBBO, *a Clown, Servant to Shylock.*

OLD GOBBO, *Father to Launcelot.*

SALERIO, *a Messenger from Venice.*

LEONARDO, *Servant to Bassanio.*

BALTHAZAR, }
STEPHANO, } *Servants to Portia.*

PORTIA, *a rich Heiress.*

NERISSA, *her Waiting-Maid.*

JESSICA, *Daughter to Shylock.*

*Magnificoes of Venice, Officers of the Court of
Justice, Jailer, Servants, and other Attendants.*

SCENE, *partly at Venice, and partly at Belmont,
the Seat of Portia, on the Continent.*

* This enumeration of the Dramatis Personæ is by Mr. Rowe.

MERCHANT OF VENICE.

ACT I.

SCENE I. Venice. *A Street.*

Enter ANTONIO, SALARINO, and SALANIO.

Antonio.

IN sooth, I know not why I am so sad;
It wearies me; you say, it wearies you;
But how I caught it, found it, or came by it,
What stuff 'tis made of, whereof it is born,
I am to learn;

And such a want-wit sadness makes of me,
That I have much ado to know myself.

Salar. Your mind is tossing on the ocean;
There, where your argosies¹ with portly sail,—
Like signiors and rich burghers on the flood,
Or, as it were the pageants of the sea,—
Do overpeer the petty traffickers,
That curt'sy to them, do them reverence,
As they fly by them with their woven wings.

Salan. Believe me, sir, had I such venture forth,
The better part of my affections would
Be with my hopes abroad. I should be still
Plucking the grass, to know where sits the wind;
Peering in maps, for ports, and piers, and roads;
And every object, that might make me fear
Misfortune to my ventures, out of doubt,
Would make me sad.

¹ *Argosies* are large ships either for merchandise or war. The word has been supposed to be derived from the classical ship *Argo*, as a vessel eminently famous; and this seems the more probable, from *Argis* being used for a ship in low Latin.

Salar. My wind, cooling my broth,
Would blow me to an ague, when I thought
What harm a wind too great might do at sea.
I should not see the sandy hour-glass run,
But I should think of shallows and of flats;
And see my wealthy Andrew dock'd in sand,
Vailing² her high-top lower than her ribs,
To kiss her burial. Should I go to church,
And see the holy edifice of stone,
And not bethink me straight of dangerous rocks,
Which, touching but my gentle vessel's side,
Would scatter all her spices on the stream,
Enrobe the roaring waters with my silks;
And, in a word, but even now worth this,
And now worth nothing? Shall I have the thought
To think on this; and shall I lack the thought,
That such a thing, bechanc'd, would make me sad?
But, tell not me; I know, Antonio
Is sad to think upon his merchandise.

Ant. Believe me, no: I thank my fortune for it,
My ventures are not in one bottom trusted,
Nor to one place; nor is my whole estate
Upon the fortune of this present year:
Therefore, my merchandise makes me not sad.

Salan. Why then you are in love.

Ant. Fye, fye!

Salan. Not in love neither? Then let's say, you
are sad,

Because you are not merry: and 'twere as easy
For you, to laugh, and leap, and say, you are merry,
Because you are not sad. Now, by two-headed Janus,
Nature hath fram'd strange fellows in her time:
Some that will evermore peep through their eyes,
And laugh, like parrots, at a bag-piper;
And other of such vinegar aspect,
That they'll not show their teeth in way of smile,
Though Nestor swear the jest be laughable.

² To *vail* is to lower, to let fall. From the French *avaler*.

Enter BASSANIO, LORENZO, and GRATIANO.

Salan. Here comes Bassanio, your most noble kinsman,

Gratiano, and Lorenzo: Fare you well;
We leave you now with better company.

Salar. I would have staid till I had made you merry,
If worthier friends had not prevented me.

Ant. Your worth is very dear in my regard.
I take it, your own business calls on you,
And you embrace the occasion to depart.

Salar. Good morrow, my good lords.

Bass. Good signiors both, when shall we laugh?
Say, when?

You grow exceeding strange: Must it be so?

Salar. We'll make our leisures to attend on yours.

[Exeunt SALAR. and SALAN.]

Lor. My lord Bassanio, since you have found Antonio,

We two will leave you: but, at dinner-time,
I pray you, have in mind where we must meet.

Bass. I will not fail you.

Gra. You look not well, signior Antonio;
You have too much respect upon the world:
They lose it, that do buy it with much care.
Believe me, you are marvellously chang'd.

Ant. I hold the world but as the world, Gratiano;
A stage, where every man must play a part,
And mine a sad one.

Gra. Let me play the fool:
With mirth and laughter let old wrinkles come;
And let my liver rather heat with wine,
Than my heart cool with mortifying groans.
Why should a man, whose blood is warm within,
Sit like his grandsire cut in alabaster?
Sleep when he wakes? and creep into the jaundice
By being peevish? I tell thee what, Antonio,—
I love thee, and it is my love that speaks;—
There are a sort of men; whose visages
Do cream and mantle, like a standing pond;

And do a wilful³ stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit;
As who should say, *I am Sir Oracle,*
And, when I ope my lips, let no dog bark!
O, my Antonio, I do know of these,
That therefore only are reputed wise,
For saying nothing; who, I am very sure,
If they should speak, would almost damn those ears,
Which, hearing them, would call their brothers fools.
I'll tell thee more of this another time:
But fish not, with this melancholy bait,
For this fool's gudgeon, this opinion.—
Come, good Lorenzo:—Fare ye well, a while;
I'll end my exhortation after dinner.

Lor. Well, we will leave you then till dinner-time:
I must be one of these same dumb wise men,
For Gratiano never lets me speak.

Gra. Well, keep me company but two years more,
Thou shalt not know the sound of thine own tongue.

Ant. Farewell: I'll grow a talker for this gear⁴.

Gra. Thanks, i'faith; for silence is only commendable

In a neat's tongue dried, and a maid not vendible.

[*Exeunt GRA. and LOR.*]

Ant. Is that any thing now?

Bass. Gratiano speaks an infinite deal of nothing,
more than any man in all Venice: His reasons are
as two grains of wheat hid in two bushels of chaff;
you shall seek all day ere you find them; and, when
you have them, they are not worth the search.

Ant. Well; tell me now, what lady is this same
To whom you swore a secret pilgrimage,
That you to-day promis'd to tell me of?

³ i. e. an obstinate silence.

⁴ *Gear* usually signifies *matter*, *subject*, or business in general. It is here, perhaps, a colloquial expression of no very determined import. It occurs again in this play, Act ii. Sc. 2: 'If Fortune be a woman, she's a good wench for *this gear*.'

Bass. 'Tis not unknown to you, Antonio,
How much I have disabled mine estate,
By something showing a more swelling port⁵
Than my faint means would grant continuance:
Nor do I now make moan to be abridg'd
From such a noble rate; but my chief care
Is, to come fairly off from the great debts,
Wherein my time, something too prodigal,
Hath left me gaged: To you, Antonio,
I owe the most, in money, and in love;
And from your love I have a warranty
To unburthen all my plots, and purposes,
How to get clear of all the debts I owe.

Ant. I pray you, good Bassanio, let me know it;
And, if it stand, as you yourself still do,
Within the eye of honour, be assur'd,
My purse, my person, my extremest means,
Lie all unlock'd to your occasions.

Bass. In my school-days, when I had lost one shaft,
I shot his fellow of the selfsame flight⁶
The selfsame way, with more advised watch,
To find the other forth; and, by advent'ring both,
I oft found both: I urge this childhood proof,
Because what follows is pure innocence.
I owe you much; and, like a wilful youth,
That which I owe is lost: but if you please
To shoot another arrow that self way
Which you did shoot the first, I do not doubt,
As I will watch the aim, or to find both,
Or bring your latter hazard back again,
And thankfully rest debtor for the first.

Ant. You know me well; and herein spend but
time,
To wind about my love with circumstance;

⁵ *Port* is *state* or *equipage*. So in *The Taming of a Shrew*, Act i. Sc. 1.

'Thou shalt be master, Tranio, in my stead,
Keep house, and *port*, and servants, as I should.'

⁶ This method of finding a lost arrow is prescribed by P. Crescentius in his treatise *De Agricultura*, lib. x. c. xxviii. and is also mentioned in Howel's *Letters*, vol. i. p. 183, edit. 1655, 12mo.

And, out of doubt, you do me now more wrong,
In making question of my uttermost,
Than if you had made waste of all I have:
Then do but say to me what I should do,
That in your knowledge may by me be done,
And I am prest⁷ unto it: therefore, speak.

Bass. In Belmont is a lady richly left,
And she is fair, and, fairer than that word,
Of wondrous virtues: sometimes⁸ from her eyes
I did receive fair speechless messages:
Her name is Portia; nothing undervalued
To Cato's daughter, Brutus' Portia.
Nor is the wide world ignorant of her worth;
For the four winds blow in from every coast
Renowned suitors: and her sunny locks
Hang on her temples like a golden fleece;
Which makes her seat of Belmont, Colchos' strand,
And many Jasons come in quest of her.
O my Antonio, had I but the means
To hold a rival place with one of them,
I have a mind presages me such thrift,
That I should questionless be fortunate.

Ant. Thou know'st, that all my fortunes are at sea;
Neither have I money, nor commodity
To raise a present sum: therefore go forth,
Try what my credit can in Venice do;
That shall be rack'd, even to the uttermost,
To furnish thee to Belmont, to fair Portia.
Go, presently inquire, and so will I,
Where money is; and I no question make,
To have it of my trust, or for my sake. [*Exeunt.*]

SCENE II.

Belmont. *A Room in Portia's House.*

Enter PORTIA and NERISSA.

Por. By my troth, Nerissa, my little body is
awearry of this great world.

⁷ *Prest*, that is, *ready*; from the old French word of the same orthography, now *prêt*.

⁸ Formerly.

Ner. You would be, sweet madam, if your miseries were in the same abundance as your good fortunes are: And yet, for aught I see, they are as sick, that surfeit with too much, as they that starve with nothing: It is no mean happiness therefore, to be seated in the mean; superfluity comes sooner by white hairs¹, but competency lives longer.

Por. Good sentences, and well pronounced.

Ner. They would be better if well followed.

Por. If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood; but a hot temper leaps over a cold decree; such a hare is madness the youth, to skip o'er the meshes of good counsel the cripple. But this reasoning is not in the fashion to choose me a husband:—O me, the word choose! I may neither choose whom I would, nor refuse whom I dislike; so is the will of a living daughter cumb'd by the will of a dead father: Is it not hard, Nerissa, that I cannot choose one, nor refuse none?

Ner. Your father was ever virtuous; and holy men, at their death, have good inspirations; therefore, the lottery, that he hath devised in these three chests, of gold, silver, and lead (whereof who chooses his meaning, chooses you), will, no doubt, never be chosen by any rightly, but one who you shall rightly love. But what warmth is there in your affection towards any of these princely suitors that are already come?

Por. I pray thee over-name them: and as thou namest them, I will describe them; and, according to my description level at my affection.

¹ i. e. superfluity sooner acquires white hairs; becomes old. We still say, how did he come by it?

Ner. First, there is the Neapolitan prince².

Por. Ay, that's a colt³, indeed, for he doth nothing but talk of his horse; and he makes it a great appropriation to his own good parts, that he can shoe him himself: I am much afraid, my lady his mother play'd false with a smith.

Ner. Then, is there the county⁴ Palatine.

Por. He doth nothing but frown; as who should say, *An if you will not have me, choose*: he hears merry tales, and smiles not: I fear, he will prove the weeping philosopher when he grows old, being so full of unmannerly sadness in his youth. I had rather be married to a death's head with a bone in his mouth, than to either of these. God defend me from these two!

Ner. How say you by the French lord, Monsieur Le Bon?

Por. God made him, and therefore let him pass for a man. In truth, I know it is a sin to be a mocker; But, he! why, he hath a horse better than the Neapolitan's; a better bad habit of frowning than the count Palatine: he is every man in no man: if a throstle⁵ sing, he falls straight a capering; he will fence with his own shadow: If I should marry him, I should marry twenty husbands: if he would despise me, I would forgive him; for if he love me to madness, I shall never requite him.

Ner. What say you then to Faulconbridge, the young baron of England?

Por. You know, I say nothing to him; for he understands not me, nor I him: he hath neither

² The Neapolitans, in the time of Shakspeare, were eminently skill'd in all that belongs to horsemanship.

³ *Colt* is used for a witless heady gay youngster; whence the phrase used for an old man too juvenile, that he still retains his *colt's tooth*.

⁴ This is an allusion to the Count Albertus Alasco, a Polish Palatine, who was in London in 1583.

⁵ A *thrush*; properly the missel-thrush.

Latin, French, nor Italian⁶; and you will come into the court and swear, that I have a poor penny-worth in the English. He is a proper man's⁷ picture; But, alas! who can converse with a dumb show? How oddly he is suited! I think, he bought his doublet in Italy, his round hose in France, his bonnet in Germany, and his behaviour every where.

Ner. What think you of the Scottish lord, his neighbour?

Por. That he hath a neighbourly charity in him; for he borrowed a box of the ear of the Englishman, and swore he would pay him again, when he was able: I think, the Frenchman became his surety, and sealed under for another.

Ner. How like you the young German⁸, the Duke of Saxony's nephew?

Por. Very vilely in the morning, when he is sober; and most vilely in the afternoon, when he is drunk: when he is best, he is a little worse than a man; and when he is worst, he is little better than a beast: an the worst fall that ever fell, I hope, I shall make shift to go without him.

Ner. If he should offer to choose, and choose the right casket, you should refuse to perform your father's will, if you should refuse to accept him.

Por. Therefore, for fear of the worst, I pray thee, set a deep glass of Rhenish wine on the contrary casket: for, if the devil be within, and that temptation without, I know he will choose it. I will do any thing, Nerissa, ere I will be married to a sponge.

Ner. You need not fear, lady, the having any of these lords; they have acquainted me with their

⁶ A satire on the ignorance of young English travellers in Shakspeare's time.

⁷ A proper man is a handsome man.

⁸ The Duke of Bavaria visited London, and was made a Knight of the Garter, in Shakspeare's time. Perhaps, in this enumeration of Portia's suitors, there may be some covert allusion to those of Queen Elizabeth.

determination: which is indeed, to return to their home, and to trouble you with no more suit; unless you may be won by some other sort than your father's imposition, depending on the caskets.

Por. If I live to be as old as Sibylla, I will die as chaste as Diana, unless I be obtained by the manner of my father's will; I am glad this parcel of wooers are so reasonable; for there is not one among them but I dote on his very absence, and I pray God grant them a fair departure.

Ner. Do you not remember, lady, in your father's time, a Venetian, a scholar, and a soldier, that came hither in company of the Marquis of Montferrat?

Por. Yes, yes, it was Bassanio; as I think, so was he called.

Ner. True, madam; he, of all the men that ever my foolish eyes looked upon, was the best deserving a fair lady.

Por. I remember him well; and I remember him worthy of thy praise.—How now! what news?

Enter a Servant.

Serv. The four strangers seek for you, madam, to take their leave: and there is a fore-runner come from a fifth, the Prince of Morocco; who brings word, the prince, his master, will be here to-night.

Por. If I could bid the fifth welcome with so good heart as I can bid the other four farewell, I should be glad of his approach: if he have the condition⁹ of a saint, and the complexion of a devil, I had rather he should shrive me than wive me. Come, Nerissa.—Sirrah, go before.—Whiles we shut the gate upon one wooer, another knocks at the door.

[*Exeunt.*

⁹ i. e. the *nature, disposition*. So in *Othello*:

‘ — and then of so gentle a *condition*!’

SCENE III. Venice. *A public Place.**Enter BASSANIO and SHYLOCK.**Shy.* Three thousand ducats,—well.*Bass.* Ay, sir, for three months.*Shy.* For three months,—well.*Bass.* For the which, as I told you, Antonio shall be bound.*Shy.* Antonio shall become bound,—well.*Bass.* May you stead me? Will you pleasure me? Shall I know your answer?*Shy.* Three thousand ducats, for three months, and Antonio bound.*Bass.* Your answer to that.*Shy.* Antonio is a good man.*Bass.* Have you heard any imputation to the contrary.*Shy.* Ho, no, no, no, no;—my meaning, in saying he is a good man, is to have you understand me, that he is sufficient: yet his means are in supposition: he hath an argosy bound to Tripolis, another to the Indies; I understand moreover upon the Rialto, he hath a third at Mexico, a fourth for England,—and other ventures he hath, squander'd abroad: But ships are but boards, sailors but men: there be land-rats, and water-rats, water-thieves, and land-thieves, I mean, pirates; and, then, there is the peril of waters, winds, and rocks: The man is, notwithstanding, sufficient;—three thousand ducats;—I think, I may take his bond.*Bass.* Be assured you may.*Shy.* I will be assured I may; and that I may be assured, I will bethink me: May I speak with Antonio?*Bass.* If it please you to dine with us.*Shy.* Yes, to smell pork; to eat of the habitation which your prophet, the Nazarite, conjured the devil into: I will buy with you, sell with you, talk with you, walk with you, and so following; but I

will not eat with you, drink with you, nor pray with you. What news on the Rialto?—Who is he comes here?

Enter ANTONIO.

Bass. This is signior Antonio.

Shy. [Aside.] How like a fawning publican he looks!

I hate him for he is a Christian:
But more, for that, in low simplicity,
He lends out money gratis, and brings down
The rate of usance¹ here with us in Venice.
If I can catch him once upon the hip²,
I will feed fat the ancient grudge I bear him.
He hates our sacred nation; and he rails,
Even there where merchants most do congregate,
On me, my bargains, and my well-won thrift,
Which he calls interest: Cursed be my tribe,
If I forgive him!

Bass. Shylock, do you hear?

Shy. I am debating of my present store;
And, by the near guess of my memory,
I cannot instantly raise up the gross
Of full three thousand ducats: What of that?
Tubal, a wealthy Hebrew of my tribe,
Will furnish me: But soft; How many months

¹ 'It is almost incredible what gain the Venetians receive by the usury of the Jews, both privately and in common. For in every city the Jews keep open shops of usury, taking gages of ordinary for xv in the hundred by the yeare; and if at the year's end the gage be not redeemed, it is forfeit, or at least done away to a great disadvantage; by reason whereof the Jews are out of measure wealthy in those parts.'—*Thomas's Historie of Italye*, 1561, 4to. f. 77.

² To catch, or have, on the hip, means to have at an entire advantage. The phrase seems to have originated from hunting, because, when the animal pursued is seized upon the hip, it is finally disabled from flight. Dr. Johnson once thought the phrase was taken from the art of wrestling, but he corrected his opinion at a subsequent period and in his Dictionary derives it from hunting. It occurs again in *Othello*:

'I'll have our Michael Cassio on the hip'.

Do you desire?—Rest you fair, good signior;
[To ANTONIO.]

Your worship was the last man in our mouths.

Ant. Shylock, albeit I neither lend nor borrow,
By taking, nor by giving of excess,
Yet, to supply the ripe wants³ of my friend,
I'll break a custom:—Is he yet possess'd⁴,
How much you would?

Shy. Ay, ay, three thousand ducats.

Ant. And for three months.

Shy. I had forgot,—three months, you told me so.
Well then, your bond; and, let me see,—But
hear you;

Methought, you said, you neither lend, nor borrow,
Upon advantage.

Ant. I do never use it.

Shy. When Jacob graz'd his uncle Laban's sheep,
This Jacob from our holy Abraham was
(As his wise mother wrought in his behalf,)
The third possessor; ay, he was the third.

Ant. And what of him? did he take interest?

Shy. No, not take interest; not, as you would say,
Directly interest: mark what Jacob did.
When Laban and himself were compromis'd,
That all the eanlings⁵ which were streak'd, and pied,
Should fall as Jacob's hire: the ewes, being rank,
In the end of autumn turned to the rams:
And when the work of generation was
Between these woolly breeders in the act,
The skilful shepherd peel'd me certain wands,
And in the doing of the deed of kind⁶,
He stuck them up before the fulsome⁷ ewes;

³ Wants come to the height, which admit no longer delay.

⁴ Informed.

⁵ Young lambs just dropt, or *ean'd*. This word is usually spelt *gean*, but the Saxon etymology demands *ean*. It is applied particularly to ewes.

⁶ i. e. of nature.

⁷ '*Fulsome*,' says Mr. Douce, 'has, doubtless, the same signification with the preceding epithet *rank*.' It is true that *rank* has sometimes the interpretation affixed to it of *rammish* in old

Who, then conceiving, did in eaning time
 Fall party-colour'd lambs, and those were Jacob's.
 This was a way to thrive, and he was blest;
 And thrift is blessing, if men steal it not.

Ant. This was a venture, sir, that Jacob serv'd for;
 A thing not in his power to bring to pass,
 But sway'd, and fashion'd, by the hand of heaven.
 Was this inserted to make interest good?
 Or is your gold and silver, ewes and rams?

Shy. I cannot tell; I make it breed as fast:—
 But note me, signior.

Ant. Mark you this, Bassanio.
 The devil can cite scripture for his purpose.
 An evil soul, producing holy witness,
 Is like a villain with a smiling cheek;
 A goodly apple rotten at the heart;
 O, what a goodly outside falsehood⁸ hath!

Shy. Three thousand ducats,—'tis a good round
 sum.

Three months from twelve, then let me see the rate.

Ant. Well, Shylock, shall we be beholden to you?

Shy. Signior Antonio, many a time and oft,
 In the Rialto you have rated me
 About my monies, and my usances⁹:
 Still have I borne it with a patient shrug;
 For sufferance is the badge of all our tribe:
 You call me—misbeliever, cut-throat dog,

Dictionaries, but there is also another meaning of the word which may be found in Baret's *Alvearie*, 1573, viz. *Fruitefull, ranck, battle*, Lat. *fertilis*. This sense would also, I think, better accord with *fulsome*, if it could be shown to be a synonyme. It is quite evident that Steevens's interpretation is not supported by his quotations, most of which have one of the old senses of the word *foul* or *foulsome*. Mr. Boswell's interpretation, *pregnant*, is inadmissible; and the quotation from Golding's *Ovid* is much in favour of my suggestion. The *fulsome* ewes may therefore only mean the *fruitful* ewes:

'But what have your poor sheepe misdone, a cattel meeke
 and meeld,

Created for to maintaine man, whose *fulsome* dugs do yeold
 Sweete nectar.'

⁸ *Falsehood* here means knavery, treachery, as *truth* is sometimes used for honesty.

⁹ Interest.

And spit upon my Jewish gaberdine,
 And all for use of that which is mine own.
 Well then, it now appears, you need my help:
 Go to then; you come to me, and you say,
Shylock, we would have monies; You say so;
 You, that did void your rheum upon my beard,
 And foot me, as you spurn a stranger cur
 Over your threshold; monies is your suit.
 What shall I say to you? Should I not say,
Hath a dog money; is it possible,
A cur can lend three thousand ducats? or
 Shall I bend low, and in a bondman's key,
 With 'bated breath, and whispering humbleness,
 Say this, —

*Fair sir, you spit on me on Wednesday last;
 You spurn'd me such a day; another time
 You call'd me—dog; and for these courtesies
 I'll lend you thus much monies?*

Ant. I am as like to call thee so again,
 To spit on thee again, to spurn thee too.
 If thou wilt lend this money, lend it not
 As to thy friends; (for when did friendship take
 A breed¹⁰ for barren metal of his friend?)
 But lend it rather to thine enemy;
 Who, if he break, thou may'st with better face
 Exact the penalty.

Shy. Why, look you, how you storm!
 I would be friends with you, and have your love,
 Forget the shames that you have stain'd me with,
 Supply your present wants, and take no doit
 Of usance for my monies, and you'll not hear me:
 This is kind I offer.

Ant. This were kindness.

Shy. This kindness will I show:—
 Go with me to a notary, seal me there

¹⁰ i. e. *interest*, money bred from the principal. Meres says,
 'Usurie and encrease of gold and silver is unlawful, because
 against nature; nature hath made them *sterill* and *barren*, usurie
 makes them *procreative*.' The honour of starting this conceit
 belongs to Aristotle. See *De Republ.* l. I.

Your single bond; and, in a merry sport,
If you repay me not on such a day,
In such a place, such sum, or sums, as are
Express'd in the condition, let the forfeit
Be nominated for an equal pound
Of your fair flesh, to be cut off and taken
In what part of your body pleaseth me.

Ant. Content, in faith; I'll seal to such a bond,
And say, there is much kindness in the Jew.

Bass. You shall not seal to such a bond for me,
I'll rather dwell¹¹ in my necessity.

Ant. Why, fear not, man; I will not forfeit it;
Within these two months, that's a month before
This bond expires, I do expect return
Of thrice three times the value of this bond.

Shy. O father Abraham, what these Christians are;
Whose own hard dealings teaches them suspect
The thoughts of others! Pray you, tell me this;
If he should break his day, what should I gain
By the exaction of the forfeiture?

A pound of man's flesh, taken from a man,
Is not so estimable, profitable neither,
As flesh of muttons, beefs, or goats. I say,
To buy his favour, I extend this friendship:
If he will take it, so; if not, adieu;
And, for my love, I pray you wrong me not.

Ant. Yes, Shylock, I will seal unto this bond.

Shy. Then meet me forthwith at the notary's;
Give him direction for this merry bond,
And I will go and purse the ducats straight;
See to my house, left in the fearful¹² guard
Of an unthrifty knave; and presently
I will be with you. [Exit.

¹¹ i. e. *continue*; to *abide* has both the senses of *habitation* and *continuance*.

¹² *Fearful guard* is a guard that is not to be trusted, but gives cause of fear. To *fear* was anciently to *give* as well as *feel* terrors. So in *K. Henry IV. Part 1.*

‘A mighty and a fearful head they are.’

Ant.

Hie thee, gentle Jew.

This Hebrew will turn Christian; he grows kind.

Bass. I like not fair terms, and a villain's mind.*Ant.* Come on: in this there can be no dismay,
My ships come home a month before the day.[*Exeunt.*]

ACT II.

SCENE I. Belmont.

*A Room in Portia's House. Flourish of Cornets.**Enter the Prince of Morocco, and his Train;
PORTIA, NERISSA, and other of her Attendants.*

Mor. Mislike me not for my complexion,
 The shadow'd livery of the burnish'd sun,
 To whom I am a neighbour, and near bred.
 Bring me the fairest creature northward born,
 Where Phœbus' fire scarce thaws the icicles,
 And let us make incision¹ for your love,
 To prove whose blood is reddest, his, or mine.
 I tell thee, lady, this aspect of mine
 Hath fear'd² the valiant; by my love, I swear,
 The best-regarded virgins of our clime
 Have lov'd it too: I would not change this hue,
 Except to steal your thoughts, my gentle queen.

Por. In terms of choice I am not solely led

¹ To understand how the tawny prince, whose savage dignity is well supported, means to recommend himself by this challenge, it must be remembered that *red* blood is a traditionary sign of courage. Thus, Macbeth calls one of his frightened soldiers, a *lily-liver'd* boy; again in this play, cowards are said to *have livers as white as milk*; and an effeminate man is termed a *milk-sop*.

It was customary in the east for lovers to testify the violence of their passion by cutting themselves in the sight of their mistresses; and the fashion seems to have been adopted here as a mark of gallantry in Shakspeare's time, when young men frequently stabbed their arms with daggers, and, mingling the blood with wine, drank it off to the healths of their mistresses.

² i. e. terrified.

By nice direction of a maiden's eyes:
 Besides, the lottery of my destiny
 Bars me the right of voluntary choosing:
 But, if my father had not scanted me,
 And hed'gd me by his wit, to yield myself
 His wife, who wins me by that means I told you,
 Yourself, renowned prince, then stood as fair,
 As any comer I have looked on yet,
 For my affection.

Mor. Even for that I thank you;
 Therefore, I pray you, lead me to the caskets,
 To try my fortune. By this scimitar,—
 That slew the Sophy, and a Persian prince,
 That won three fields of Sultan Solyman,—
 I would out-stare the sternest eyes that look,
 Out-brave the heart most daring on the earth,
 Pluck the young suckling cubs from the she-bear,
 Yea, mock the lion when he roars for prey,
 To win thee, lady: But, alas the while!
 If Hercules, and Lichas, play at dice
 Which is the better man, the greater throw
 May turn by fortune from the weaker hand:
 So is Alcides beaten by his page:
 And so may I, blind fortune leading me,
 Miss that which one unworthier may attain,
 And die with grieving.

Por. You must take your chance;
 And either not attempt to choose at all,
 Or swear, before you choose,—if you choose wrong,
 Never to speak to lady afterward
 In way of marriage; therefore be advis'd³.

Mor. Nor will not; come, bring me unto my chance.

Por. First, forward to the temple; after dinner
 Your hazard shall be made.

Mor. Good fortune then! [*Cornets.*
 To make me blest, or cursed'st among men. [*Exeunt.*

³ i. e. be considerate; advised is the word opposite to rash. So in Richard III.

'— who in my wrath

Kneel'd at my feet, and bade me be advis'd.'

SCENE II. Venice. *A Street.**Enter LAUNCELOT GOBBO*¹.

Laun. Certainly my conscience will serve me to run from this Jew, my master: The fiend is at mine elbow, and tempts me, saying to me, *Gobbo, Launcelot Gobbo, good Launcelot, or good Gobbo, or good Launcelot Gobbo, use your legs, take the start, run away:* My conscience says,—*no; take heed, honest Launcelot; take heed, honest Gobbo; or, as afore-said, honest Launcelot Gobbo; do not run; scorn running with thy heels*²: Well, the most courageous fiend bids me pack; *via!* says the fiend; *away!* says the fiend, *for the heavens*³; *rouse up a brave mind,* says the fiend, *and run.* Well, my conscience, hanging about the neck of my heart, says very wisely to me,—*my honest friend Launcelot, being an honest man's son,—* or rather an honest woman's son; for, indeed, my father did something smack, something grow to, he had a kind of taste;—well, my conscience says, *Launcelot, budge not; budge,* says the fiend; *budge not,* says my conscience: Conscience, say I, you counsel well; fiend, say I, you counsel well: to be ruled by my conscience, I should stay with the Jew my master, who (God bless the mark!)

¹ The old copies read—*Enter the Clown alone;* and throughout the play this character is called the *Clown*, at most of his entrances or exits.

² ‘*Scorn running with thy heels.*’ Mr. Steevens calls this *absurdity*, and introduces a brother critic, Sir Hugh Evans, to prove it. He inclines to the emendation of an arch-botcher of Shakspeare’s text, who has proposed that we should read ‘*with thy heels,*’ i. e. ‘*bind them.*’ The poet’s own authority ought to have taught Steevens better. In *Much Ado about Nothing*, we have ‘*O illegitimate construction! I scorn that with my heels.*’ It was merely a figurative but familiar phrase for *scorning any thing indignantly.* Thus in Sam Rowland’s *Epigrams*, a drunkard says:

‘*Bid me go sleepe? I scorn it with my heels.*’

³ *For the heavens* was merely a petty oath. To make the fiend conjure Launcelot to do a thing for *heaven’s* sake is a specimen of that ‘*acute nonsense*’ which Barrow makes one of the species of wit, and which Shakspeare was sometimes very fond of.

is a kind of devil; and, to run away from the Jew, I should be ruled by the fiend, who, saving your reverence, is the devil himself: Certainly, the Jew is the very devil incarnation; and, in my conscience, my conscience is but a kind of hard conscience, to offer to counsel me to stay with the Jew: The fiend gives the more friendly counsel: I will run, fiend; my heels are at your commandment, I will run.

Enter old GOBBO⁴, with a Basket.

Gob. Master, young man, you, I pray you; which is the way to master Jew's?

Laun. [*Aside.*] O heavens, this is my true begotten father! who, being more than sand-blind⁵, high-gravel blind, knows me not:— I will try conclusions⁶ with him.

Gob. Master young gentleman, I pray you, which is the way to master Jew's?

Laun. Turn up on your right hand, at the next turning, but, at the next turning of all, on your left; marry, at the very next turning, turn of no hand, but turn down indirectly to the Jew's house.

Gob. By God's sonties⁷, 'twill be a hard way to hit. Can you tell me whether one Launcelot, that dwells with him, dwell with him, or no?

Laun. Talk you of young master Launcelot?— Mark me now; [*aside*] now will I raise the waters:—Talk you of young master Launcelot?

⁴ It has been inferred from the name of Gobbo, that Shakespeare designed this character to be represented with a *humpback*.

⁵ *'Sand-blind.* Having an imperfect sight, as if there was sand in the eye, *Myops.*—*Holyoke's Dictionary.*

⁶ To try *conclusions*, was to put to the proof, in other words to try *experiments*.

⁷ God's *sonties* was probably a corruption of God's *saints*, in old language *saunctes*: *santé* and *sanctity* have been proposed but apparently with less probability. Oaths of this kind are not unfrequent among our ancient writers. To avoid the crime of profane swearing, they sought to disguise the words by abbreviations, which ultimately lost even their similarity to the original phrase.

Gob. No Master, sir, but a poor man's son: his father, though I say it, is an honest exceeding poor man, and, God be thanked, well to live.

Laun. Well, let his father be what he will, we talk of young master Launcelot.

Gob. Your worship's friend, and Launcelot, sir.

Laun. But I pray you *ergo*, old man, *ergo*, I beseech you; Talk you of young master Launcelot?

Gob. Of Launcelot, an't please your mastership.

Laun. *Ergo*, master Launcelot; talk not of master Launcelot, father; for the young gentleman (according to fates and destinies, and such odd sayings, the sisters three, and such branches of learning) is, indeed, deceased; or, as you would say, in plain terms, gone to heaven.

Gob. Marry, God forbid! the boy was the very staff of my age, my very prop.

Laun. Do I look like a cudgel, or a hovel-post, a staff, or a prop?—Do you know me, father?

Gob. Alack the day, I know you not, young gentleman: but, I pray you, tell me, is my boy (God rest his soul!) alive, or dead?

Laun. Do you not know me, father?

Gob. Alack, sir, I am sand-blind, I know you not.

Laun. Nay, indeed, if you had your eyes, you might fail of the knowing me: it is a wise father, that knows his own child. Well, old man, I will tell you news of your son: Give me your blessing: truth will come to light; murder cannot be hid long, a man's son may; but, in the end, truth will out.

Gob. Pray you, sir, stand up; I am sure, you are not Launcelot, my boy.

Laun. Pray you, let's have no more fooling about it, but give me your blessing; I am Launcelot, your boy that was, your son that is, your child that shall be.

Gob. I cannot think you are my son.

Laun. I know not what I shall think of that: but I am Launcelot, the Jew's man; and, I am sure, Margery, your wife, is my mother.

Gob. Her name is Margery, indeed: I'll be sworn,

if thou be Launcelot, thou art mine own flesh and blood. Lord worship'd might he be! what a beard hast thou got! thou hast got more hair on thy chin, than Dobbin my thill-horse⁸ has on his tail.

Laun. It should seem then, that Dobbin's tail grows backward; I am sure he had more hair on his tail, than I have on my face, when I last saw him.

Gob. Lord, how art thou changed! How dost thou and thy master agree? I have brought him a present; How 'gree you now?

Laun. Well, well; but, for mine own part, as I have set up my rest⁹ to run away, so I will not rest till I have run some ground: my master's a very Jew: Give him a present! give him a halter: I am famish'd in his service; you may tell every finger I have with my ribs. Father, I am glad you are come; give me your present to one master Bassanio, who, indeed, gives rare new liveries; if I serve not him, I will run as far as God has any ground.—O rare fortune! here comes the man;—to him, father; for I am a Jew, if I serve the Jew any longer.

Enter BASSANIO, with LEONARDO, and other Followers.

Bass. You may do so;—but let it be so hasted, that supper be ready at the farthest by five of the clock: See these letters deliver'd; put the liveries to making; and desire Gratiano to come anon to my lodging. *[Exit a Servant.]*

Laun. To him, father.

Gob. God bless your worship!

Bass. Gramercy; Wouldst thou aught with me?

Gob. Here's my son, sir, a poor boy,——

⁸ i. e. the *shaft*-horse, sometimes called the *thill*-horse.

⁹ 'Set up my rest,' i. e. determined. See note on *All's Well that Ends Well*, Act ii. S. 2. *Romeo and Juliet*, Act iv. Sc. 5. Where it may be remarked that Shakspeare has again quibbled upon *rest*. 'The County Paris hath set up his rest, that you shall est but little.'

Laun. Not a poor boy, sir, but the rich Jew's man; that would, sir, as my father shall specify,——

Gob. He hath a great infection, sir, as one would say, to serve——

Laun. Indeed, the short and the long is, I serve the Jew, and I have a desire, as my father shall specify,——

Gob. His master and he (saving your worship's reverence) are scarce cater-cousins:

Laun. To be brief, the very truth is, that the Jew having done me wrong, doth cause me, as my father, being I hope an old man, shall frutify unto you,——

Gob. I have here a dish of doves, that I would bestow upon your worship; and my suit is,——

Laun. In very brief, the suit is impertinent to myself, as your worship shall know by this honest old man; and, though I say it, though old man, yet poor man, my father.

Bass. One speak for both;—What would you?

Laun. Serve you, sir.

Gob. This is the very defect of the matter, sir.

Bass. I know thee well, thou hast obtain'd thy suit; Shylock, thy master, spoke with me this day, And hath preferr'd thee, if it be preferment, To leave a rich Jew's service, to become The follower of so poor a gentleman.

Laun. The old proverb is very well parted between my master Shylock and you, sir; you have the grace of God, sir, and he hath enough.

Bass. Thou speakest it well: Go, father, with thy son:—

Take leave of thy old master, and inquire My lodging out:—Give him a livery.

[To his Followers.

More guarded¹⁰ than his fellows': See it done.

Laun. Father, in:—I cannot get a service, no;—

¹⁰ i. e. ornamented. *Guards* were trimmings, facings, or other ornaments, such as gold and silver lace, applied upon a dress.

I have ne'er a tongue in my head.—Well;—*Looking on his palm.*] if any man in Italy have a fairer table;¹¹ which doth offer to swear upon a book, I shall have good fortune. Go to, here's a simple line of life! here's a small trifle of wives: Alas, fifteen wives is nothing; eleven widows, and nine maids, is a simple coming-in for one man: and then, to 'scape drowning thrice; and to be in peril of my life with the edge of a feather-bed:—here are simple 'scapes! Well, if fortune be a woman, she's a good wench for this gear.—Father, come; I'll take my leave of the Jew in the twinkling of an eye.

[*Exeunt* LAUNCELOT and old GOBBO.

Bass. I pray thee, good Leonardo, think on this; These things being bought, and orderly bestow'd, Return in haste, for I do feast to-night My best-esteem'd acquaintance; hie thee, go.

Leon. My best endeavours shall be done herein.

Enter GRATIANO.

Gra. Where is your master?

Leon. Yonder, sir, he walks.

[*Exit* LEONARDO.

Gra. Signior Bassanio,—

Bass. Gratiano!

Gra. I have a suit to you.

Bass. You have obtain'd it.

Gra. You must not deny me; I must go with you to Belmont.

Bass. Why, then you must;—But hear thee, Gratiano;

¹¹ Mr. Tyrwhitt's explanation of this passage (which has much puzzled the commentators) seems the most plausible: 'Launcelot applauding himself for his success with Bassanio, and looking into the palm of his hand, which by fortune-tellers is called the *table*, breaks out into the following reflection:—'Well, if any man in Italy have a fairer table; which doth offer to swear upon a book, I shall have good fortune'—i. e. a *table* which doth not only promise but offer to swear upon a book that I shall have good fortune. He omits the conclusion of the sentence.

Thou art too wild, too rude, and bold of voice;—
 Parts, that become thee happily enough,
 And in such eyes as ours appear not faults;
 But where thou art not known, why, there they show
 Something too liberal¹²;—pray thee, take pain
 To allay with some cold drops of modesty¹³
 Thy skipping spirit; lest, through thy wild be-
 haviour,

I be misconstrued in the place I go to,
 And lose my hopes.

Gra. Signior Bassanio, hear me:
 If I do not put on a sober habit,
 Talk with respect, and swear but now and then,
 Wear prayer-books in my pocket, look demurely;
 Nay more, while grace is saying, hood mine eyes
 Thus with my hat¹⁴, and sigh, and say, amen;
 Use all the observance of civility,
 Like one well studied in a sad ostent¹⁵
 To please his grandam, never trust me more.

Bass. Well, we shall see your bearing¹⁶.

Gra. Nay, but I bar to-night; you shall not gage me
 By what we do to-night.

Bass. No, that were pity;
 I would entreat you rather to put on
 Your boldest suit of mirth, for we have friends
 That purpose merriment: But fare you well,
 I have some business.

Gra. And I must to Lorenzo, and the rest;
 But we will visit you at supper-time. [*Exeunt.*]

¹² Gross, licentious.

¹³ So in Hamlet:

‘Upon the heat and flame of thy distemper
 Sprinkle cool patience.’

¹⁴ It was anciently the custom to wear the hat on during the time of dinner.

¹⁵ i. e. grave appearance; *show* of staid and serious behaviour. *Ostent* is a word very commonly used for *show* among old dramatic writers. So in the viiith Scene of this Act:

‘Be merry and employ your chiefest thoughts,
 To courtships and such fair ostents of love.’

¹⁶ Carriage, deportment.

SCENE III.

The same. A Room in Shylock's House.

Enter JESSICA and LAUNCELOT.

Jess. I am sorry, thou wilt leave my father so;
Our house is hell, and thou, a merry devil,
Didst rob it of some taste of tediousness:
But fare thee well; there is a ducat for thee.
And, Launcelot, soon at supper shalt thou see
Lorenzo, who is thy new master's guest:
Give him this letter; do it secretly,
And so farewell; I would not have my father
See me talk with thee.

Laun. Adieu!—tears exhibit my tongue.—Most
beautiful pagan,—most sweet Jew! If a Christian
did not play the knave, and get thee, I am much
deceived: But adieu! these foolish drops do some-
what drown my manly spirit; adieu! *[Exit.*

Jess. Farewell, good Launcelot.—
Alack, what heinous sin is it in me,
To be asham'd to be my father's child!
But though I am a daughter to his blood,
I am not to his manners: O Lorenzo,
If thou keep promise, I shall end this strife;
Become a Christian, and thy loving wife. *[Exit.*

SCENE IV. *The same. A Street.*

Enter GRATIANO, LORENZO, SALARINO, and SALANIO.

Lor. Nay, we will slink away in supper-time;
Disguise us at my lodging, and return
All in an hour.

Gra. We have not made good preparation.

Salar. We have not spoke us yet of torch-bearers.

Salan. 'Tis vile, unless it may be quaintly order'd;
And better, in my mind, not undertook.

Lor. 'Tis now but four o'clock; we have two hours
To furnish us:—

Enter LAUNCELOT, with a Letter.

Friend Launcelot, what's the news?

Laun. An it shall please you to break up¹ this, it shall seem to signify.

Lor. I know the hand: in faith, 'tis a fair hand; And whiter than the paper it writ on Is the fair hand that writ.

Gra. Love-news, in faith.

Laun. By your leave, sir.

Lor. Whither goest thou?

Laun. Marry, sir, to bid my old master the Jew to sup to-night with my new master the Christian.

Lor. Hold here, take this:—tell gentle Jessica, I will not fail her;—speak it privately; go.—

Gentlemen, *[Exit LAUNCELOT.]*

Will you prepare you for this masque to-night?

I am provided of a torch-bearer.

Salar. Ay, marry, I'll be gone about it straight.

Salan. And so will I.

Lor. Meet me, and Gratiano, At Gratiano's lodging some hour hence.

Salar. 'Tis good we do so.

[Exeunt SALAR. and SALAN.]

Gra. Was not that letter from fair Jessica?

Lor. I must needs tell thee all: She hath directed, How I shall take her from her father's house:

What gold, and jewels, she is furnish'd with;

What page's suit she hath in readiness.

If e'er the Jew her father come to heaven,

It will be for his gentle daughter's sake:

And never dare misfortune cross her foot,

Unless she do it under this excuse,—

That she is issue to a faithless Jew.

Come, go with me; peruse this, as thou goest:

Fair Jessica shall be my torch-bearer. *[Exeunt.]*

¹ To break up was a term in carving. This term is used again metaphorically for breaking the seal of a letter or opening it in *Love's Labour's Lost*:

'Boyet, you can carve;
Break up this capon.'

SCENE V. *The same. Before Shylock's House.**Enter SHYLOCK and LAUNCELOT.*

Shy. Well, thou shalt see, thy eyes shall be thy judge,
 The difference of old Shylock and Bassanio:—
 What, Jessica!—thou shalt not gormandize,
 As thou hast done with me;—What, Jessica!—
 And sleep and snore, and rend apparel out;—
 Why, Jessica, I say!

Laun. Why, Jessica!

Shy. Who bids thee call? I do not bid thee call.

Laun. Your worship was wont to tell me, I could do nothing without bidding.

Enter JESSICA.

Jes. Call you? What is your will?

Shy. I am bid¹ forth to supper, Jessica:
 There are my keys:—But wherefore should I go?
 I am not bid for love; they flatter me:
 But yet I'll go in hate, to feed upon
 The prodigal Christian².—Jessica, my girl,
 Look to my house:—I am right loath to go;
 There is some ill a brewing towards my rest,
 For I did dream of money-bags to-night.

Laun. I beseech you, sir, go; my young master doth expect your reproach.

Shy. So do I his.

Laun. And they have conspired together.— I will not say, you shall see a masque; but if you do, then it was not for nothing that my nose fell a bleeding on Black-Monday³ last, at six o'clock

¹ Invited.

² Shakspeare meant to heighten the malignity of Shylock's character by thus making him depart from his most settled resolve (that he will neither *eat, drink, nor pray* with Christians), for the prosecution of his revenge.

³ i. e. Easter-Monday. It was called Black-Monday from the severity of that day, April 4, 1360, which was so extraordinary that of Edward the Third's soldiers, then before Paris, many died of the cold. Anciently a superstitious belief was annexed to the accident of *bleeding at the nose*.

i'the morning, falling out that year on Ash Wednesday was four year in the afternoon.

Shy. What! are there masques? Hear you me, Jessica:

Lock up my doors; and when you hear the drum,
And the vile squeaking of the wry-neck'd fife,
Clamber not you up to the casements then,
Nor thrust your head into the public street,
To gaze on Christian fools with varnish'd faces:
But stop my house's ears, I mean my casements;
Let not the sound of shallow foppery enter
My sober house.—By Jacob's staff, I swear,
I have no mind of feasting forth to-night;
But I will go.—Go you before me, sirrah;
Say, I will come.

Laun. I will go before, sir.—
Mistress, look out at window for all this;
There will come a Christian by,
Will be worth a Jewess' eye. [*Exit LAUN.*

Shy. What says that fool of Hagar's offspring, ha?

Jes. His words were, Farewell, mistress; nothing else.

Shy. The patch⁴ is kind enough; but a huge feeder.
Snail-slow in profit, and he sleeps by day
More than the wild cat: drones hive not with me;
Therefore I part with him; and part with him
To one that I would have him help to waste
His borrow'd purse.—Well, Jessica, go in;
Perhaps, I will return immediately;
Do, as I bid you,
Shut doors after you: Fast bind, fast find;
A proverb never stale in thrifty mind. [*Exit.*

Jes. Farewell: and if my fortune be not crost,
I have a father, you a daughter, lost. [*Exit.*

SCENE VI. *The same.*

Enter GRATIANO and SALARINO, masqued.

Gra. This is the pent-house, under which Lorenzo Desir'd us to make stand.

⁴ i. e. fool, or simpleton.

Salar. His hour is almost past.

Gra. And it is marvel he out-dwells his hour,
For lovers ever run before the clock.

Salar. O, ten times faster Venus' pigeons¹ fly
To seal love's bonds new made, than they are wont,
To keep obliged faith unforfeited!

Gra. That ever holds: Who riseth from a feast,
With that keen appetite that he sits down?
Where is the horse that doth untread again
His tedious measures with the unbated fire
That he did pace them first? All things that are,
Are with more spirit chased than enjoy'd.
How like a younker, or a prodigal,
The scarfed² bark puts from her native bay,
Hugg'd and embraced by the strumpet wind³!
How like the prodigal doth she return,
With over-weather'd ribs, and ragged sails,
Lean, rent, and beggar'd by the strumpet wind!

Enter LORENZO.

Salar. Here comes Lorenzo;—more of this here-
after.

Lor. Sweet friends, your patience for my long
abode;
Not I, but my affairs have made you wait;

¹ Johnson thought that lovers, who are sometimes called *turtles* or *doves* in poetry, were meant by Venus' pigeons. The allusion, however, seems to be to the *doves* by which Venus' chariot is drawn:—'Venus drawn by doves is much more prompt to seal new bonds,' &c.

² Gray evidently caught the imagery of this passage in his *Bard*, but dropt the allusion to the parable of the prodigal—

'Fair laughs the morn and soft the zephyr blows,
While, proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes;
Youth on the prow, and Pleasure at the helm;
Regardless of the sweeping whirlwind's sway,
That hush'd in grim repose expects his evening prey.'

³ So in *Othello*:

'The bawdy wind, that kisses all it meets.'

It has been observed by Mr. Steevens that the bark ought to be of the *masculine* gender, otherwise the allusion wants somewhat of propriety. This indiscriminate use of the personal for the neuter at least obscures the passage—he adds, 'A ship, however, is commonly spoken of in the feminine gender.'

When you shall please to play the thieves for wives,
I'll watch as long for you then.—Approach;
Here dwells my father Jew:—Ho! who's within?

Enter JESSICA above, in boy's clothes.

Jes. Who are you? Tell me, for more certainty,
Albeit I'll swear that I do know your tongue.

Lor. Lorenzo, and thy love.

Jes. Lorenzo, certain; and my love, indeed;
For who love I so much? And now who knows,
But you, Lorenzo, whether I am yours?

Lor. Heaven, and thy thoughts, are witness that
thou art.

Jes. Here, catch this casket; it is worth the pains.
I am glad 'tis night, you do not look on me,
For I am much asham'd of my exchange;
But love is blind, and lovers cannot see
The pretty follies that themselves commit;
For if they could, Cupid himself would blush
To see me thus transformed to a boy.

Lor. Descend, for you must be my torch-bearer.

Jes. What, must I hold a candle to my shames?
They in themselves, good sooth, are too, too light.
Why, 'tis an office of discovery, love;
And I should be obscur'd.

Lor. So are you, sweet,
Even in the lovely garnish of a boy.
But come at once;

For the close night doth play the run-away,
And we are staid for at Bassanio's feast.

Jes. I will make fast the doors, and gild myself
With some more ducats, and be with you straight.

[Exit, from above.]

Gra. Now, by my hood, a Gentile⁴, and no Jew.

Lor. Beshrew me, but I love her heartily:
For she is wise, if I can judge of her;
And fair she is, if that mine eyes be true;

⁴ A jest arising from the ambiguity of *Gentile*, which signifies both a *heathen* and *one well born*.

And true she is, as she hath proved herself;
And therefore, like herself, wise, fair, and true,
Shall she be placed in my constant soul.

Enter JESSICA, below.

What, art thou come?—On, gentlemen, away;
Our masquing mates by this time for us stay.

[Exit with JESSICA and SALABINO.]

Enter ANTONIO.

Ant. Who's there?

Gra. Signior Antonio?

Ant. Fye, fye, Gratiano! where are all the rest?
'Tis nine o'clock; our friends all stay for you:—
No masque to-night; the wind is come about,
Bassanio presently will go aboard:
I have sent twenty out to seek for you.

Gra. I am glad on't; I desire no more delight,
Than to be under sail, and gone to-night. *[Exeunt.]*

SCENE VII. Belmont.

A Room in Portia's House.—Flourish of Cornets.

*Enter PORTIA, with the Prince of Morocco, and
both their Trains.*

Por. Go, draw aside the curtains, and discover
The several caskets to this noble prince:—
Now make your choice.

Mor. The first, of gold, who this inscription bears:—
Who chooseth me, shall gain what many men desire.
The second, silver, which this promise carries:—
Who chooseth me, shall get as much as he deserves.
This third, dull lead, with warning all as blunt:—
Who chooseth me, must give and hazard all he hath.
How shall I know if I do choose the right?

Por. The one of them contains my picture, prince;
If you choose that, then I am yours withal.

Mor. Some god direct my judgment! Let me see,
I will survey the inscriptions back again:

What says this leaden casket?

Who chooseth me, must give and hazard all he hath.

Must give—For what? for lead? hazard for lead?

This casket threatens: Men, that hazard all,

Do it in hope of fair advantages:

A golden mind stoops not to shows of dross;

I'll then nor give, nor hazard, aught for lead.

What says the silver, with her virgin hue?

Who chooseth me, shall get as much as he deserves.

As much as he deserves?—Pause there, Morocco,

And weigh thy value with an even hand:

If thou be'st rated by thy estimation,

Thou dost deserve enough; and yet enough

May not extend so far as to the lady;

And yet to be afraid of my deserving,

Were but a weak disabling of myself.

As much as I deserve!—Why, that's the lady:

I do in birth deserve her, and in fortunes,

In graces, and in qualities of breeding;

But more than these, in love I do deserve.

What if I stray'd no further, but chose here?—

Let's see once more this saying grav'd in gold:

Who chooseth me, shall gain what many men desire.

Why, that's the lady; all the world desires her.

From the four corners of the earth they come,

To kiss this shrine, this mortal breathing saint.

The Hyrcanian deserts, and the vasty wilds

Of wide Arabia, are as through-fares now,

For princes to come view fair Portia:

The watery kingdom, whose ambitious head

Spits in the face of heaven, is no bar

To stop the foreign spirits; but they come,

As o'er a brook, to see fair Portia.

One of these three contains her heavenly picture.

Is't like, that lead contains her? 'Twere damnation,

To think so base a thought; it were too gross

To rib¹ her cerecloth in the obscure grave.

Or shall I think, in silver she's immur'd,

¹ Enclose.

Being ten times undervalued² to try'd gold?
 O sinful thought! Never so rich a gem
 Was set in worse than gold. They have in England
 A coin, that bears the figure of an angel
 Stamped in gold; but that's insculp'd³ upon;
 But here an angel in a golden bed
 Lies all within.—Deliver me the key;
 Here do I choose, and thrive I as I may!

Por. There, take it, prince, and if my form lie there,
 Then I am yours. [*He unlocks the golden casket.*

Mor. O hell! what have we here?
 A carrion death, within whose empty eye
 There is a written scroll: I'll read the writing.

*All that glisters is not gold,
 Often have you heard that told:
 Many a man his life hath sold,
 But my outside to behold:
 Gilded tombs do worms infold.
 Had you been as wise as bold,
 Young in limbs, in judgment old,
 Your answer had not been inscroll'd⁴:
 Fare you well; your suit is cold.*

Cold, indeed; and labour lost:

Then, farewell, heat; and welcome, frost.—

Portia, adieu! I have too griev'd a heart
 To take a tedious leave: thus losers part. [*Exit.*

Por. A gentle riddance:—Draw the curtains,
 go;—
 Let all of his complexion choose me so. [*Exeunt.*

SCENE VIII. Venice. A Street.

Enter SALARINO and SALANIO.

Salar. Why, man, I saw Bassanio under sail;
 With him is Gratiano gone along;
 And in their ship, I am sure, Lorenzo is not.

² i. e. if compared with tried gold. So before in Act i. Sc. 1,
 'Her name is Portia, nothing undervalued
 To Cato's daughter.'

³ Engraven.

⁴ i. e. the answer you have got; namely, 'Fare you well!'

Salan. The villain Jew with outcries rais'd the duke;
Who went with him to search Bassanio's ship.

Salar. He came too late, the ship was under sail;
But there the duke was given to understand,
That in a gondola were seen together
Lorenzo and his amorous Jessica:
Besides, Antonio certify'd the duke,
They were not with Bassanio in his ship.

Salan. I never heard a passion so confus'd,
So strange, outrageous, and so variable,
As the dog Jew did utter in the streets:
My daughter!—O my ducats!—O my daughter!
Fled with a Christian?—O my christian ducats!—
Justice! the law! my ducats, and my daughter!
A sealed bag, two sealed bags of ducats,
Of double ducats, stol'n from me by my daughter!
And jewels; two stones, two rich and precious stones,
Stol'n by my daughter! Justice! find the girl!
She hath the stones upon her, and the ducats!

Salar. Why, all the boys in Venice follow him,
Crying,—his stones, his daughter, and his ducats.

Salan. Let good Antonio look he keep his day,
Or he shall pay for this.

Salan. Marry, well remember'd:
I reason'd¹ with a Frenchman yesterday;
Who told me,—in the narrow seas, that part
The French and English, there miscarried
A vessel of our country, richly fraught:
I thought upon Antonio, when he told me;
And wish'd in silence that it were not his.

Salan. You were best to tell Antonio what you hear;
Yet do not suddenly, for it may grieve him.

Salar. A kinder gentleman treads not the earth.
I saw Bassanio and Antonio part:
Bassanio told him, he would make some speed
Of his return: he answer'd—*Do not so,*
Slubber not² business for my sake, Bassanio,

¹ Conversed.

² To slubber is to do a thing carelessly.

*But stay the very riping of the time;
 And for the Jew's bond, which he hath of me,
 Let it not enter into your mind of love:
 Be merry; and employ your chiefest thoughts
 To courtship and such fair ostents³ of love
 As shall conveniently become you there:
 And even there, his eye being big with tears,
 Turning his face, he put his hand behind him,
 And with affection wondrous sensible
 He wrung Bassanio's hand, and so they parted.*

Salan. I think, he only loves the world for him.
 I pray thee, let us go, and find him out,
 And quicken his embraced heaviness⁴
 With some delight or other.

Salar. Do we so. [*Exeunt.*]

SCENE IX. Belmont.

A Room in Portia's House.

Enter NERISSA, with a Servant.

Ner. Quick, quick, I pray thee, draw the curtain
 straight;
 The prince of Arragon hath ta'en his oath,
 And comes to his election presently.

Flourish of Cornets.

*Enter the Prince of Arragon, PORTIA, and their
 Trains.*

Por. Behold, there stand the caskets, noble prince:
 If you choose that wherein I am contain'd,
 Straight shall our nuptial rites be solemniz'd;
 But if you fail, without more speech, my lord,
 You must be gone from hence immediately.

Ar. I am enjoind by oath to observe three things:
 First, never to unfold to any one
 Which casket 'twas I chose; next, if I fail

³ Shows, tokens.

⁴ The heaviness he is fond of, or indulges.

Of the right casket, never in my life
To woo a maid in way of marriage; lastly,
If I do fail in fortune of my choice,
Immediately to leave you and be gone.

Por. To these injunctions every one doth swear,
That comes to hazard for my worthless self.

Ar. And so have I address'd¹ me: Fortune now
To my heart's hope!—Gold, silver, and base lead.
Who chooseth me, must give and hazard all he hath.
You shall look fairer, ere I give, or hazard.
What says the golden chest? ha! let me see:—
Who chooseth me, shall gain what many men desire.
What many men desire.—That many may be meant
By² the fool multitude, that choose by show,
Not learning more than the fond eye doth teach;
Which pries not to the interior, but, like the martlet,
Builds in the weather on the outward wall,
Even in the force³ and road of casualty.
I will not choose what many men desire,
Because I will not jump⁴ with common spirits,
And rank me with the barbarous multitudes.
Why, then to thee, thou silver treasure-house;
Tell me once more what title thou dost bear:
Who chooseth me, shall get as much as he deserves;
And well said too: For who shall go about
To cozen fortune, and be honourable
Without the stamp of merit! Let none presume
To wear an undeserved dignity.
O, that estates, degrees, and offices,
Were not deriv'd corruptly! and that clear honour
Were purchased by the merit of the wearer!
How many then should cover, that stand bare?
How many be commanded, that command?
How much low peasantry would then be glean'd

¹ Prepared.

² *By* and *of* being synonymous, were used by our ancestors indifferently; Malone has adduced numerous instances of the use of *by*, in all of which, by substituting *of*, the sense is rendered clear to the modern reader.

³ Power.

⁴ To jump is to agree with.

From the true seed of honour? and how much honour
 Pick'd from the chaff and ruin of the times⁵,
 To be new varnish'd? Well, but to my choice:
Who chooseth me, shall get as much as he deserves:
 I will assume desert;—Give me a key for this,
 And instantly unlock my fortunes here.

Por. Too long a pause for that which you find there.

Ar. What's here? the portrait of a blinking idiot,
 Presenting me a schedule. I will read it.

How much unlike art thou to Portia?

How much unlike my hopes, and my deservings?

Who chooseth me, shall have as much as he deserves.

Did I deserve no more than a fool's head?

Is that my prize? are my deserts no better?

Por. To offend, and judge, are distinct offices,
 And of opposed natures.

Ar. What is here?

The fire seven times tried this;

Seven times tried that judgment is,

That did never choose amiss:

Some there be, that shadows kiss;

Such have but a shadow's bliss:

There be fools alive, I wis⁶,

Silver'd o'er; and so was this.

Take what wife you will to bed⁷,

I will ever be your head:

So begone, sir, you are sped.

Still more fool I shall appear

By the time I linger here;

With one fool's head I came to woo,

But I go away with two.—

Sweet, adieu! I'll keep my oath,

Patiently to bear my wroath⁸.

[*Exeunt Arragon, and Train.*

⁵ The meaning is, how much meanness would be found among the great, and how much greatness among the mean.

⁶ Know.

⁷ The poet had forgotten that he who missed Portia was never to marry any other woman.

⁸ *Wroath* is used in some of the old writers for *misfortune*, and is often spelt like *ruth*, Caxton's *Recuyell of the Historyes of*

Por. Thus hath the candle sing'd the moth.
O these deliberate fools! when they do choose,
They have the wisdom by their wit to lose.

Ner. The ancient saying is no heresy;—
Hanging and wiving goes by destiny.

Por. Come, draw the curtain, Nerissa.

Enter a Servant.

Serv. Where is my lady?

Por. Here; what would my lord?

Serv. Madam, there is alighted at your gate
A young Venetian, one that comes before
To signify the approaching of his lord:
From whom he bringeth sensible regreets⁹;
To wit, besides commends, and courteous breath,
Gifts of rich value; yet I have not seen
So likely an ambassador of love:

A day in April never came so sweet,
To show how costly summer was at hand,
As this fore-spurrer comes before his lord.

Por. No more, I pray thee; I am half afeard,
Thou wilt say anon, he is some kin to thee,
Thou spend'st such high-day¹⁰ wit in praising him.—
Come, come, Nerissa; for I long to see
Quick Cupid's post, that comes so mannerly.

Ner. Bassanio, lord love, if thy will it be!

[*Exeunt.*]

Troye, 1471, has frequent instances of *wroth*. Thus also in
Chapman's Version of the 22nd Iliad—

'— born all to *wroth*
Of woe and labour.'

Hoccleve also uses it:

'But poore shamefast man ofte is *wrooth*.'

And Barclay in his Ship of Fools:

'Be the poore *wroth*, or be well apayde.'

⁹ Salutations.

¹⁰ So in the Merry Wives of Windsor:

'—He speaks holiday.'

ACT III.

SCENE I. Venice. *A Street.**Enter SALANIO and SALARINO.**Salan.* Now, what news on the Rialto?*Salar.* Why, yet it lives there uncheck'd, that Antonio hath a ship of rich lading wreck'd on the narrow seas; the Goodwins, I think they call the place; a very dangerous flat, and fatal, where the carcasses of many a tall ship lie buried, as they say, if my gossip report be an honest woman of her word.*Salan.* I would she were as lying a gossip in that, as ever knapp'd¹ ginger, or made her neighbours believe she wept for the death of a third husband: But it is true,—without any slips of prolixity, or crossing the plain highway of talk,—that the good Antonio, the honest Antonio,—O that I had a title good enough to keep his name company:—*Salar.* Come, the full stop.*Salan.* Ha,—what say'st thou?—Why the end is, he hath lost a ship.*Salar.* I would it might prove the end of his losses!*Salan.* Let me say amen betimes, lest the devil cross my prayer; for here he comes in the likeness of a Jew.—*Enter SHYLOCK.*

How now, Shylock? what news among the merchants?

Shy. You knew, none so well, none so well as you, of my daughter's flight.*Salar.* That's certain; I, for my part, knew the tailor that made the wings she flew withal.*Salan.* And Shylock, for his own part, knew the bird was fledg'd; and then it is the complexion of them all to leave the dam.

¹ To *knap* is to *break short*. The word occurs in the Common Prayer. 'He *knappeth* the spear in *sunder*.' We still say '*snapp'd* short in two.'

Shy. She is damn'd for it.

Salar. That's certain, if the devil may be her judge.

Shy. My own flesh and blood to rebel!

Salan. Out upon it, old carrion! rebels it at these years?

Shy. I say, my daughter is my flesh and blood.

Salar. There is more difference between thy flesh and hers, than between jet and ivory; more between your bloods, than there is between red wine and rhenish:—But tell us, do you hear whether Antonio have had any loss at sea or no?

Shy. There I have another bad match: a bankrupt, a prodigal, who dare scarce show his head on the Rialto;—a beggar, that used to come so smug upon the mart:—let him look to his bond: he was wont to call me usurer;—let him look to his bond: he was wont to lend money for a Christian courtesy;—let him look to his bond.

Salar. Why, I am sure, if he forfeit, thou wilt not take his flesh; What's that good for?

Shy. To bait fish withal: if it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me of half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? if we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? revenge; If a Christian wrong a Jew, what should his sufferance be by Christian example? why, revenge. The villany you teach me, I will

execute; and it shall go hard, but I will better the instruction.

Enter a Servant.

Serv. Gentlemen, my master Antonio is at his house, and desires to speak with you both.

Salar. We have been up and down to seek him.

Enter TUBAL.

Salan. Here comes another of the tribe; a third cannot be matched, unless the devil himself turn Jew. [*Exeunt SALAN. SALAR. and Servant.*]

Shy. How now, Tubal, what news from Genoa? hast thou found my daughter?

Tub. I often came where I did hear of her, but cannot find her.

Shy. Why there, there, there, there! a diamond gone, cost me two thousand ducats in Frankfort! The curse never fell upon our nation till now! I never felt it till now:—two thousand ducats in that; and other precious, precious jewels.—I would, my daughter were dead at my foot, and the jewels in her ear! 'would she were hears'd at my foot, and the ducats in her coffin! No news of them?—Why, so:—and I know not what's spent in the search: Why, thou loss upon loss! the thief gone with so much, and so much to find the thief; and no satisfaction, no revenge: nor no ill luck stirring, but what lights o' my shoulders; no sighs, but o' my breathing; no tears, but o' my shedding.

Tub. Yes, other men have ill luck too; Antonio, as I heard in Genoa,—

Shy. What, what, what? ill luck, ill luck?

Tub. —hath an argosy cast away, coming from Tripolis.

Shy. I thank God, I thank God:—Is it true? is it true?

Tub. I spoke with some of the sailors that escaped the wreck.

Shy. I thank thee, good Tubal;—Good news, good news: ha! ha!—Where? in Genoa?

Tub. Your daughter spent in Genoa, as I heard, one night, fourscore ducats.

Shy. Thou stick'st a dagger in me:—I shall never see my gold again: Fourscore ducats at a sitting! fourscore ducats!

Tub. There came divers of Antonio's creditors in my company to Venice, that swear he cannot choose but break.

Shy. I am very glad of it; I'll plague him; I'll torture him; I am glad of it.

Tub. One of them showed me a ring, that he had of your daughter for a monkey.

Shy. Out upon her! Thou torturest me, Tubal: it was my turquoise²; I had it of Leah, when I was a bachelor: I would not have given it for a wilderness of monkeys.

Tub. But Antonio is certainly undone.

Shy. Nay, that's true, that's very true: Go, Tubal, fee me an officer, bespeak him a fortnight before: I will have the heart of him, if he forfeit; for were he out of Venice, I can make what merchandize I will: Go, go, Tubal, and meet me at our synagogue; go, good Tubal; at our synagogue, Tubal. [*Exeunt.*

² The *Turquoise* is a well known precious stone found in the veins of the mountains on the confines of Persia to the east. In old times its value was much enhanced by the magic properties attributed to it in common with other precious stones, one of which was that it faded or brightened its hue as the health of the wearer increased or grew less. This is alluded to by Ben Jonson in his *Sejanus*—

‘And true as *Turkise* in my dear lord's ring,
Look well or ill with him.’

Other virtues were also imputed to it, all of which were either monitory or preservative to the wearer. Thomas Nicols, in his translation of Anselm de Boot's ‘*Lapidary*,’ says, this stone ‘is likewise said to take away all enmity, and to reconcile man and wife.’ This quality may have moved Leah to present it to Shylock. It is evident that he valued it more for its imaginary virtues, or as a memorial of his wife, than for its pecuniary worth.

SCENE II. Belmont.

A Room in Portia's House.

Enter BASSANIO, PORTIA, GRATIANO, NERISSA, and Attendants. The caskets are set out.

Por. I pray you, tarry; pause a day or two,
Before you hazard; for, in choosing wrong,
I lose your company; therefore, forbear a while:
There's something tells me (but it is not love),
I would not lose you: and you know yourself,
Hate counsels not in such a quality:
But lest you should not understand me well
(And yet a maiden hath no tongue but thought),
I would detain you here some month or two,
Before you venture for me. I could teach you
How to choose right, but then I am forsworn;
So will I never be: so may you miss me;
But if you do, you'll make me wish a sin,
That I had been forsworn. Beshrew your eyes,
They have o'erlook'd¹ me, and divided me;
One half of me is yours, the other half yours,—
Mine own, I would say; but if mine, then yours,
And so all yours: O! these naughty times
Put bars between the owners and their rights;
And so, though yours, not yours.—Prove it so,
Let fortune go to hell for it,—not I.
I speak too long: but 'tis to peize² the time;
To eke it, and to draw it out in length,
To stay you from election.

Bass. Let me choose;
For, as I am, I live upon the rack.

¹ To be o'erlook'd, forelooked, or eye-bitten, was a term for being bewitched by an evil eye. It is used again in *The Merry Wives of Windsor*, Act v. Sc. 5. p. 264. See Note there:—

'Vile worm, thou wast o'erlooked even in thy birth.'
See also Cotgrave's Dictionary, in v. *Ensorceler*.

² To peize is from *peser*, Fr. To weigh or balance. So in *K. Richard III*.

'Lest leaden slumber peize me down to-morrow.'
In the text it is used figuratively for to suspend, to retard, or delay the time.

Por. Upon the rack, Bassanio? then confess
What treason there is mingled with your love.

Bass. None, but that ugly treason of mistrust,
Which makes me fear the enjoying of my love:
There may as well be amity and life
'Tween snow and fire, as treason and my love.

Por. Ay, but, I fear, you speak upon the rack,
Where men enforced do speak any thing.

Bass. Promise me life, and I'll confess the truth.

Por. Well then, confess, and live.

Bass. Confess and love,
Had been the very sum of my confession:
O happy torment, when my torturer
Doth teach me answers for deliverance!
But let me to my fortune and the caskets.

Por. Away then: I am lock'd in one of them;
If you do love me, you will find me out.—
Nerissa, and the rest, stand all aloof.—
Let music sound, while he doth make his choice;
Then, if he lose, he makes a swanlike end³,
Fading in music: that the comparison
May stand more proper, my eye shall be the stream,
And wat'ry death-bed for him: He may win;
And what is music then? then music is
Even as the flourish when true subjects bow
To a new-crowned monarch; such it is,
As are those dulcet sounds in break of day,
That creep into the dreaming bridegroom's ear,
And summon him to marriage. Now he goes,
With no less presence⁴, but with much more love,
Than young Alcides, when he did redeem
The virgin tribute paid by howling Troy
To the sea-monster⁵; I stand for sacrifice,

³ Alluding to the opinion which long prevailed that the swan uttered a plaintive musical sound at the approach of death; there is something so touching in this ancient superstition that one feels loath to be undeceived.

⁴ i. e. dignity of mien.

⁵ See Ovid. *Metamorph.* lib. xi. ver. 199. Malone says, Shakespeare had read the account of this adventure in the *Old Legend of the Destruction of Troy*.

The rest aloof are the Dardanian wives,
 With bleared visages, come forth to view
 The issue of the exploit. Go, Hercules!
 Live thou, I live:—With much much more dismay
 I view the fight, than thou that mak'st the fray.

*Music, whilst BASSANIO comments on the caskets
 to himself.*

SONG.

1. *Tell me, where is fancy⁶ bred,
 Or in the heart, or in the head?
 How begot, how nourished?*

REPLY, REPLY.

2. *It is engender'd in the eyes,
 With gazing fed; and fancy dies
 In the cradle where it lies;*

*Let us all ring fancy's knell;
 I'll begin it,——Ding, dong, bell.*

All. Ding, dong, bell.

Bass.—So may the outward shows be least themselves;

The world is still deceiv'd with ornament⁷.
 In law, what plea so tainted and corrupt,
 But, being season'd with a gracious⁸ voice,
 Obscures the show of evil? In religion,
 What damned error, but some sober brow
 Will bless it, and approve it⁹ with a text,
 Hiding the grossness with fair ornament?
 There is no vice so simple, but assumes
 Some mark of virtue on his outward parts.
 How many cowards, whose hearts are all as false
 As stairs of sand, wear yet upon their chins
 The beards of Hercules, and frowning Mars;
 Who, inward search'd, have livers white as milk?

⁶ Love.

⁷ Bassanio begins abruptly, the first part of the argument has passed in his mind.

⁸ Pleasing; winning favour.

⁹ i. e. justify it.

And these assume but valour's excrement¹⁰,
 To render them redoubted. Look on beauty,
 And you shall see 'tis purchas'd by the weight;
 Which therein works a miracle in nature,
 Making them lightest that wear most of it:
 So are those crisped snaky golden locks,
 Which make such wanton gambols with the wind,
 Upon supposed fairness, often known
 To be the dowry of a second head,
 The scull that bred them, in the sepulchre¹¹.
 Thus ornament is but the guiled¹² shore
 To a most dangerous sea; the beauteous scarf
 Veiling an Indian beauty; in a word,
 The seeming truth which cunning times put on
 To entrap the wisest. Therefore, thou gaudy gold,
 Hard food for Midas, I will none of thee:
 Nor none of thee, thou pale and common drudge¹³
 'Tween man and man: but thou, thou meager lead,
 Which rather threat'nest, than dost promise aught,
 Thy paleness¹⁴ moves me more than eloquence,

¹⁰ That is, what a little higher is called the *beard* of Hercules. *Excrement*, from *exresco*, is used for every thing which appears to grow or vegetate upon the human body, as the hair, the beard, the nails. So in *The Winter's Tale*, Act iv. Sc. 3:

'Let me pocket up my pedler's *excrement*.'

¹¹ Shakspeare has also satirized this fashion of false hair in *Love's Labour's Lost*. Its prevalence in his time is evinced by the *Satire* of Barnabe Rich, in 'The Honestie of this Age, or the World never honest till now;' and by passages in other contemporary writers.

¹² *Guiled* for *guiling*, or *treacherous*.

¹³ I could wish to read

'—thou *stale* and common drudge;'

for so I think the poet wrote. Steevens cites a passage in George Chapman's *Hymnus in Noctem*, 1594, in confirmation of the reading of the text:

'To whom *pale* day (with whoredom soked quite)

Is but a drudge.'

But *shining* or *bright* would have been considered by our ancestors more characteristic of silver than *paleness*.

¹⁴ In order to avoid the repetition of the epithet *pale*, Warburton altered this to *plainness*, and he has been followed in the modern editions, but the reading of the old copy, which I have restored, is the true one. That *paleness* was an epithet peculiar to *lead* is shown in Baret's *Alvearie*, Letter P. No. 46: '*Paleness* or *wannesse* like lead.—*Ternissure*.' See also Cotgrave in that word. Thus Skelton in *The Boke of Philip Sparow*, 1568:

'My visage *pale* and dead

Wan and blue as lead.'

And here choose I; Joy be the consequence!

Por. How all the other passions fleet to air,
As doubtful thoughts, and rash-embrac'd despair,
And shudd'ring fear and green-ey'd jealousy.
O love, be moderate, allay thy ecstasy,
In measure rain thy joy, scant this excess;
I feel too much thy blessing, make it less,
For fear I surfeit!

Bass.

What find I here?

[*Opening the leaden casket.*

Fair Portia's counterfeit¹⁵? What demi-god
Hath come so near creation? Move these eyes?
Or whether, riding on the balls of mine,
Seem they in motion? Here are sever'd lips,
Parted with sugar breath; so sweet a bar
Should sunder such sweet friends: Here in her hairs
The painter plays the spider; and hath woven
A golden mesh to entrap the hearts of men,
Faster than gnats in cobwebs: But her eyes,—
How could he see to do them? having made one,
Methinks it should have power to steal both his,
And leave itself unfurnish'd¹⁶: Yet look, how far
The substance of my praise doth wrong this shadow

¹⁵ *Counterfeit* anciently signified a likeness, a resemblance. So in *The Wit of a Woman*, 1634: 'I will see if I can agree with this stranger for the drawing of my daughter's *counterfeit*.' And Hamlet calls the pictures he shows to his mother,

'The *counterfeit* presentment of two brothers.'

¹⁶ i. e. unfurnished with a companion or fellow. In Fletcher's *Lover's Progress*, Alcidon says to Clarangé, on delivering Lidian's challenge, which Clarangé accepts:

'——— you are a noble gentleman,
Will't please you bring a friend; we are two of us,
And pity, either of us should be *unfurnish'd*.'

The hint for this passage appears to have been taken from Greene's *History of Faire Bellora*; afterwards published under the title of *A Paire of Turtle Doves*: 'If Apelles had beene tasked to have drawne her *counterfeit*, her two bright burning lampes would have so dazzled his quick-seeing sences, that quite despairing to expresse with his cunning pensill so admirable a worke of nature, he had been inforced to have staid his hand, and left this earthly Venus *unfinished*.' A preceding passage in Bassanio's speech might have been suggested by the same novel: 'What are our curled and crisped lockes, but *snares and nets* to catch and *entangle the hearts* of gazers, &c.'

In underprizing it, so far this shadow
Doth limp behind the substance.—Here's the scroll,
The continent and summary of my fortune.

*You that choose not by the view,
Chance as fair, and choose as true!
Since this fortune falls to you,
Be content and seek no new.
If you be well pleas'd with this,
And hold your fortune for your bliss,
Turn you where your lady is,
And claim her with a loving kiss.*

A gentle scroll: Fair lady, by your leave;

[Kissing her.]

I come by note, to give, and to receive.
Like one of two contending in a prize,
That thinks he hath done well in people's eyes,
Hearing applause, and universal shout,
Giddy in spirit, still gazing, in a doubt
Whether those peals of praise be his or no;
So, thrice fair lady, stand I, even so;
As doubtful whether what I see be true,
Until confirm'd, sign'd, ratified by you.

Por. You see me, lord Bassanio, where I stand,
Such as I am: though, for myself alone,
I would not be ambitious in my wish,
To wish myself much better; yet, for you,
I would be trebled twenty times myself;
A thousand times more fair, ten thousand times
More rich;
That only to stand high on your account,
I might in virtues, beauties, livings, friends,
Exceed account: but the full sum of me
Is sum of something¹⁷; which, to term in gross,
Is an unlesson'd girl, unschool'd, unpractis'd:
Happy in this, she is not yet so old
But she may learn; happier than this,

¹⁷ The folio reads, 'Is sum of nothing,' which may probably be the true reading, as it is Portia's intention, in this speech, to undervalue herself.

She is not bred so dull but she can learn;
Happiest of all, is, that her gentle spirit
Commits itself to yours to be directed,
As from her lord, her governor, her king.
Myself, and what is mine, to you, and yours
Is now converted: but now I was the lord
Of this fair mansion, master of my servants,
Queen o'er myself; and even now, but now,
This house, these servants, and this same myself,
Are yours, my lord; I give them with this ring;
Which when you part from, lose, or give away,
Let it presage the ruin of your love,
And be my vantage to exclaim on you.

Bass. Madam, you have bereft me of all words,
Only my blood speaks to you in my veins:
And there is such confusion in my powers,
As, after some oration fairly spoke
By a beloved prince, there doth appear
Among the buzzing pleased multitude:
Where every something, being blent together,
Turns to a wild of nothing, save of joy,
Express'd, and not express'd: But when this ring
Parts from this finger, then parts life from hence;
O, then be bold to say, Bassanio's dead.

Ner. My lord and lady, it is now our time,
That have stood by, and seen our wishes prosper,
To cry, good joy; Good joy, my lord, and lady!

Gra. My lord Bassanio, and my gentle lady,
I wish you all the joy that you can wish;
For, I am sure, you can wish none from me¹⁸:
And, when your honours mean to solemnize
The bargain of your faith, I do beseech you,
Even at that time I may be married too.

Bass. With all my heart, so thou canst get a wife.

Gra. I thank your lordship; you have got me one.
My eyes, my lord, can look as swift as yours:
You saw the mistress, I beheld the maid;

¹⁸ That is, none away from me; none that I shall lose, if you gain it.

You lov'd, I lov'd; for intermission ¹⁹
No more pertains to me, my lord, than you.
Your fortune stood upon the caskets there;
And so did mine too, as the matter falls:
For wooing here, until I sweat again;
And swearing, till my very roof was dry
With oaths of love: at last, — if promise last,—
I got a promise of this fair one here,
To have her love, provided that your fortune
Achiev'd her mistress.

Por. Is this true, Nerissa?

Ner. Madam, it is, so you stand pleas'd withal.

Bass. And do you, Gratiano, mean good faith?

Gra. Yes, 'faith, my lord.

Bass. Our feast shall be much honour'd in your
marriage.

Gra. We'll play with them, the first boy for a
thousand ducats.

Ner. What, and stake down?

Gra. No; we shall ne'er win at that sport, and
stake down.—

But who comes here? Lorenzo, and his infidel?
What, and my old Venetian friend, Salerio?

Enter LORENZO, JESSICA, and SALERIO.

Bass. Lorenzo, and Salerio, welcome hither?
If that the youth of my new interest here
Have power to bid you welcome:—By your leave,
I bid my very friends and countrymen,
Sweet Portia, welcome.

Por. So do I, my lord;
They are entirely welcome.

Lor. I thank your honour: For my part, my lord,
My purpose was not to have seen you here;
But meeting with Salerio by the way,
He did entreat me, past all saying nay,
To come with him along.

¹⁹ Pause, delay.

Sale. I did, my lord,
And I have reason for it. Signior Antonio
Commends him to you. [*Gives BASSANIO a letter.*

Bass. Ere I ope his letter,
I pray you, tell me how my good friend doth.

Sale. Not sick, my lord, unless it be in mind;
Nor well, unless in mind: his letter there
Will show you his estate.

Gra. Nerissa, cheer yon stranger; bid her wel-
come.

Your hand, Salerio; What's the news from Venice?
How doth that royal merchant, good Antonio?
I know, he will be glad of our success;
We are the Jasons, we have won the fleece.

Sale. Would you had won the fleece that he hath lost!

Por. There are some shrewd contents in yon'
same paper,

That steal the colour from Bassanio's cheek:
Some dear friend dead: else nothing in the world
Could turn so much the constitution
Of any constant²⁰ man. What, worse and worse?—
With leave, Bassanio; I am half yourself,
And I must freely have the half of any thing
That this same paper brings you.

Bass. O, sweet Portia,
Here are a few of the unpleasant'st words
That ever blotted paper! Gentle lady,
When I did first impart my love to you,
I freely told you, all the wealth I had
Ran in my veins, I was a gentleman;
And then I told you true; and yet, dear lady,
Rating myself at nothing, you shall see
How much I was a braggart: When I told you
My state was nothing, I should then have told you
That I was worse than nothing: for, indeed,
I have engag'd myself to a dear friend,
Engag'd my friend to his mere enemy,

²⁰ It should be remembered that *stedfast*, *sad*, *grave*, *sober*
were ancient synonymes of *constant*.

To feed my means. Here is a letter, lady;
The paper as the body of my friend,
And every word in it a gaping wound,
Issuing life-blood—But is it true, Salerio?
Have all his ventures fail'd? What, not one hit?
From Tripolis, from Mexico, and England,
From Lisbon, Barbary, and India?
And not one vessel 'scape the dreadful touch
Of merchant-marring rocks?

Sal. Not one, my lord.
Besides, it should appear, that if he had
The present money to discharge the Jew,
He would not take it: Never did I know
A creature, that did bear the shape of man,
So keen and greedy to confound a man:
He plies the duke at morning, and at night;
And doth impeach the freedom of the state,
If they deny him justice: twenty merchants,
The duke himself, and the magnificoes
Of greatest port, have all persuaded with him;
But none can drive him from the envious plea
Of forfeiture, of justice, and his bond.

Jes. When I was with him, I have heard him swear,
To Tubal, and to Chus, his countrymen,
That he would rather have Antonio's flesh,
Than twenty times the value of the sum
That he did owe him: and I know, my lord,
If law, authority, and power deny not,
It will go hard with poor Antonio.

Por. Is it your dear friend, that is thus in trouble?

Bass. The dearest friend to me, the kindest man,
The best condition'd and unwearied spirit
In doing courtesies; and one in whom
The ancient Roman honour more appears,
Than any that draws breath in Italy.

Por. What sum owes he the Jew?

Bass. For me, three thousand ducats.

Por. What, no more?
Pay him six thousand, and deface the bond;
Double six thousand, and then treble that,

Before a friend of this description
 Should lose a hair²¹ through Bassanio's fault.
 First, go with me to church, and call me wife:
 And then away to Venice to your friend;
 For never shall you lie by Portia's side
 With an unquiet soul. You shall have gold
 To pay the petty debt twenty times over;
 When it is paid, bring your true friend along:
 My maid Nerissa and myself, mean time,
 Will live as maids and widows. Come, away;
 For you shall hence upon your wedding-day:
 Bid your friends welcome, show a merry cheer²²;
 Since you are dear bought, I will love you dear.—
 But let me hear the letter of your friend.

Bass. [Reads.] *Sweet Bassanio, my ships have all miscarried, my creditors grow cruel, my estate is very low, my bond to the Jew is forfeit; and since, in paying it, it is impossible I should live, all debts are cleared between you and I, if I might but see you at my death: notwithstanding, use your pleasure: if your love do not persuade you to come, let not my letter.*

Por. O love, despatch all business, and be gone.

Bass. Since I have your good leave to go away,
 I will make haste: but, till I come again,
 No bed shall e'er be guilty of my stay,
 Nor rest be interposer 'twixt us twain.

[*Exeunt.*]

SCENE III. Venice. A Street.

Enter SHYLOCK, SALANIO, ANTONIO, and Gaoler.

Shy. Gaoler, look to him;—Tell not me of mercy:—
 This is the fool that lent out money gratis;—
 Gaoler, look to him.

Ant. Hear me yet, good Shylock.

Shy. I'll have my bond; speak not against my bond;

²¹ *Hair* is here used as a dissyllable.

²² i. e. air of countenance, look.

I have sworn an oath, that I will have my bond:
 Thou call'dst me dog, before thou hadst a cause:
 But, since I am a dog, beware my fangs:
 The duke shall grant me justice.—I do wonder,
 Thou naughty gaoler, that thou art so fond¹
 To come abroad with him at his request.

Ant. I pray thee, hear me speak.

Shy. I'll have my bond; I will not hear thee
 speak;

I'll have my bond; and therefore speak no more.
 I'll not be made a soft and dull-ey'd fool,
 To shake the head, relent, and sigh, and yield
 To christian intercessors. Follow not;
 I'll have no speaking; I will have my bond.

[*Exit SHYLOCK.*]

Salan. It is the most impenetrable cur,
 That ever kept with men.

Ant. Let him alone;

I'll follow him no more with bootless prayers.
 He seeks my life; his reason well I know:
 I oft deliver'd from his forfeitures
 Many that have at times made moan to me;
 Therefore he hates me.

Salan. I am sure, the duke
 Will never grant this forfeiture to hold.

Ant. The duke cannot deny the course of law;
 For the commodity that strangers have
 With us in Venice, if it be denied,
 Will much impeach the justice of the state²;
 Since that the trade and profit of the city
 Consisteth of all nations. Therefore, go:
 These griefs and losses have so 'bated me,
 That I shall hardly spare a pound of flesh

¹ Foolish.

² As this passage is a little perplexed in its construction, it may not be improper to explain it:—If, says Antonio, the duke stop the course of law, the denial of those rights to strangers, which render their abode at Venice so commodious and agreeable to them, will much impeach the justice of the state, &c. In the *Historye of Italye*, by W. Thomas, 1567, there is a section 'On the libertie of straungers at Venice.'

To-morrow to my bloody creditor.—
 Well, gaoler, on:—Pray God, Bassanio come
 To see me pay his debt, and then I care not!
 [Exeunt.]

SCENE IV.

Belmont. *A Room in Portia's House.*

Enter PORTIA, NERISSA, LORENZO, JESSICA, and
 BALTHAZAR.

Lor. Madam, although I speak it in your presence,
 You have a noble and a true conceit
 Of god-like amity; which appears most strongly
 In bearing thus the absence of your lord.
 But, if you knew to whom you show this honour,
 How true a gentleman you send relief,
 How dear a lover of my lord your husband,
 I know, you would be prouder of the work,
 Than customary bounty can enforce you.

Por. I never did repent for doing good,
 Nor shall not now: for in companions
 That do converse and waste the time together,
 Whose souls do bear an equal yoke of love,
 There must be needs a like proportion
 Of lineaments¹, of manners, and of spirit;
 Which makes me think, that this Antonio,
 Being the bosom lover² of my lord,

¹ The word *lineaments* was used with great laxity by our ancient writers. In Green's Farewell to follow 1617, and in other cotemporary writers, it is used for the human frame in general. 'Nature hath so curiously performed his charge in the *lineaments* of his body.' Again, in Chapman's version of the fifth Iliad:

— too the weariness of fight
 From all his nerves and *lineaments*.'

Several other instances of a similar use of the word by Chapman are adduced by Steevens.

² This word was anciently applied to those of the same sex who had an esteem for each other. Ben Jonson concludes one of his letters to Dr. Donne, by telling him 'he is his *true lover*'. So in Coriolanus:

'I tell thee, fellow,
 Thy general is my *lover*.'

See also Shakspeare's Sonnets, *passim*.

Must needs be like my lord: If it be so,
How little is the cost I have bestow'd,
In purchasing the semblance of my soul
From out the state of hellish cruelty?
This comes too near the praising of myself!
Therefore, no more of it: hear other things.—
Lorenzo, I commit into your hands
The husbandry and manage of my house,
Until my lord's return; for mine own part,
I have toward heaven breath'd a secret vow,
To live in prayer and contemplation,
Only attended by Nerissa here,
Until her husband and my lord's return:
There is a monastery two miles off,
And there we will abide. I do desire you,
Not to deny this imposition;
The which my love, and some necessity,
Now lays upon you.

Lor. Madam, with all my heart
I shall obey you in all fair commands.

Por. My people do already know my mind,
And will acknowledge you and Jessica
In place of lord Bassanio and myself.
So fare you well, till we shall meet again.

Lor. Fair thoughts, and happy hours, attend on
you.

Jes. I wish your ladyship all heart's content.

Por. I thank you for your wish, and am well
pleas'd
To wish it back on you: fare you well, Jessica.—

[*Exeunt JESSICA and LORENZO.*]

Now, Balthazar,
As I have ever found thee honest, true,
So let me find thee still: Take this same letter,
And use thou all the endeavour of a man,
In speed to Padua; see thou render this
Into my cousin's hand, doctor Bellario;
And, look, what notes and garments he doth give
thee,

Bring them, I pray thee, with imagin'd speed³
 Unto the tranect⁴, to the common ferry|
 Which trades to Venice:—waste no time in words,
 But get thee gone: I shall be there before thee.

Balth. Madam, I go with all convenient speed.

[*Exit.*

Por. Come on, Nerissa; I have work in hand,
 That you yet know not of: we'll see our husbands,
 Before they think of us.

Ner. Shall they see us?

Por. They shall, Nerissa; but in such a habit,
 That they shall think we are accomplished
 With what we lack. I'll hold thee any wager,
 When we are both accouter'd like young men,
 I'll prove the prettier fellow of the two,
 And wear my dagger with the braver grace:
 And speak, between the change of man and boy,
 With a reed voice; and turn two mincing steps
 Into a manly stride; and speak of frays,
 Like a fine bragging youth: and tell quaint lies,
 How honourable ladies sought my love,
 Which I denying, they fell sick and died;
 I could not do withal⁵:—then I'll repent,

³ i. e. with the celerity of imagination. So in the Chorus preceding the third act of *K. Henry V.*:

'Thus with *imagin'd* wing our swift scene flies.'

Again in *Hamlet*: '*Swift as meditation.*' We still say, '*as swift as thought.*'

⁴ This word can only be illustrated at present by conjecture. It evidently implies the name of a place where the passage-boat set out, and is in some way derived from '*Tranare*, Ital. To pass or swim over: perhaps, therefore, *Tranetto* signified a little fording place or ferry, and hence the English word *Tranect*, but no other instance of its use has yet occurred. Rowe substituted *traject*, but the old copies concur in reading *tranect*, and there is therefore no pretence for change.

⁵ Some of the commentators had strained this innocent phrase to a wanton meaning. Mr. Gifford, in a note on Jonson's *Silent Woman*, p. 470, has clearly shown, by ample illustration, that it signified nothing more than '*I could not help it.*' So in the *Morte Arthur*, 'None of them will say well of you, nor none of them will doe battle for you, and that shall be great slaunder for you in this court. Alas! said the queen, *I cannot doe withall.*' Part III. c. 108. In *The Little French Lawyer*, Dinant, who is reproached by Clerimont for not silencing the music, which endangered his safety, replies:

'*I cannot do withal;*

I have spoke and spoke; I am betrayed and lost too.'

And wish, for all that, that I had not kill'd them:
And twenty of these puny lies I'll tell,
That men shall swear, I have discontinued school
Above a twelvemonth:— I have within my mind
A thousand raw tricks of these bragging Jacks,
Which I will practise.

Ner. Why, shall we turn to men?

Por. Fye; what a question's that,
If thou wert near a lewd interpreter?
But come, I'll tell thee all my whole device
When I am in my coach, which stays for us
At the park gate; and therefore haste away,
For we must measure twenty miles to-day.

[*Exeunt.*]

SCENE V. *The same. A Garden.*

Enter LAUNCELOT and JESSICA.

Laun. Yes, truly: for, look you, the sins of the father are to be laid upon the children; therefore, I promise you, I fear you¹. I was always plain with you, and so now I speak my agitation of the matter: Therefore, be of good cheer; for, truly, I think, you are damn'd. There is but one hope in it that can do you any good; and that is but a kind of bastard hope neither.

Jes. And what hope is that, I pray thee?

Laun. Marry, you may partly hope that your father got you not, that you are not the Jew's daughter.

Jes. That were a kind of bastard hope, indeed; so the sins of my mother should be visited upon me.

Laun. Truly then I fear you are damn'd both by father and mother; thus when I shun Scylla, your

¹ So in K. Richard III.

'The king is sickly, weak, and melancholy,
And his physicians fear him mightily.'

father, I fall into Charybdis, your mother²: well, you are gone both ways.

Jes. I shall be saved by my husband; he hath made me a Christian.

Laun. Truly, the more to blame he; we were Christians enough before; e'en as many as could well live, one by another: This making of Christians will raise the price of hogs; if we grow all to be pork-eaters, we shall not shortly have a rasher on the coals for money.

Enter LORENZO.

Jes. I'll tell my husband, Launcelot, what you say; here he comes.

Lor. I shall grow jealous of you shortly, Launcelot, if you thus get my wife into corners.

Jes. Nay, you need not fear us, Lorenzo; Launcelot and I are out: he tells me flatly, there is no mercy for me in heaven, because I am a Jew's daughter: and he says you are no good member of the commonwealth; for, in converting Jews to Christians, you raise the price of pork.

Lor. I shall answer that better to the commonwealth, than you can the getting up of the negro's belly: the Moor is with child by you, Launcelot.

Laun. It is much, that the Moor should be more³ than reason: but if she be less than an honest woman, she is, indeed, more than I took her for.

² Alluding to the well known line:

'Incidis in Scyllam, cupiens vitare Charybdim.'

The author of which was unknown to Erasmus, but was pointed out by Galeottus Martius. It is in the *Alexandreis* of Philip Gaultier, who flourished at the commencement of the 13th century. Nothing is more frequent than this proverb in our old English writers.

³ Milton's quibbling epigram has the same kind of humour to boast of—

*'Galli ex concubitu gravidam te, Pontia, Mori,
Quis bene moratam morigeramque neget.'*

So in *The Fair Maid of the West*, 1631:

*'And for you Moors thus much I mean to say,
I'll see if more I eat the more I may.'*

Lor. How every fool can play upon the word! I think, the best grace of wit will shortly turn into silence; and discourse grow commendable in none only but parrots.—Go in, sirrah; bid them prepare for dinner.

Laun. That is done, sir; they have all stomachs.

Lor. Goodly lord, what a wit-snapper are you! then bid them prepare dinner.

Laun. That is done too, sir; only, cover is the word.

Lor. Will you cover then, sir?

Laun. Not so, sir, neither; I know my duty.

Lor. Yet more quarrelling with occasion! Wilt thou show the whole wealth of thy wit in an instant? I pray thee, understand a plain man in his plain meaning: go to thy fellows; bid them cover the table, serve in the meat, and we will come in to dinner.

Laun. For the table, sir, it shall be served in: for the meat, sir, it shall be covered: for your coming in to dinner, sir, why, let it be as humours and conceits shall govern. *[Exit LAUNCELOT.]*

Lor. O dear discretion, how his words are suited⁴! The fool hath planted in his memory
An army of good words: And I do know
A many fools, that stand in better place,
Garnish'd like him, that for a tricky word
Defy the matter. How cheer'st thou, Jessica?
And now, good sweet, say thy opinion,
How dost thou like the lord Bassanio's wife?

Jes. Past all expressing: It is very meet,
The lord Bassanio live an upright life;
For, having such a blessing in his lady,
He finds the joys of heaven here on earth;
And, if on earth he do not mean it, it
Is reason he should never come to heaven.
Why, if two gods should play some heavenly match,

⁴ i. e. suited or fitted to each other, arranged.

And on the wager lay two earthly women,
And Portia one, there must be something else
Pawn'd with the other; for the poor rude world
Hath not her fellow.

Lor. Even such a husband
Hast thou of me, as she is for a wife.

Jes. Nay, but ask my opinion too of that.

Lor. I will anon; first let us go to dinner.

Jes. Nay, let me praise you, while I have a stomach.

Lor. No, pray thee let it serve for table-talk;
Then, howsoe'er thou speak'st, 'mong other things
I shall digest it.

Jes. Well, I'll set you forth. [*Exeunt.*]

ACT IV.

SCENE I. Venice. *A Court of Justice.*

*Enter the Duke, the Magnificoes; ANTONIO, BAS-
SANIO, GRATIANO, SALARINO, SALANIO, and others.*

Duke. What, is Antonio here?

Ant. Ready, so please your grace.

Duke. I am sorry for thee; thou art come to answer
A stony adversary, an inhuman wretch
Uncapable of pity, void and empty
From any dram of mercy.

Ant. I have heard,
Your grace hath ta'en great pains to qualify
His rigorous course; but since he stands obdurate,
And that no lawful means can carry me
Out of his envy's¹ reach, I do oppose
My patience to his fury; and am arm'd
To suffer, with a quietness of spirit,
The very tyranny and rage of his.

¹ *Envy* in this place means *hatred* or *malice*. So in God's Re-venge against Murder, 1621:

,—he never looks on her (his wife) with affection, but *envy*.'

Duke. Go one, and call the Jew into the court.

Salan. He's ready at the door: he comes, my lord.

Enter SHYLOCK.

Duke. Make room, and let him stand before our face.—

Shylock, the world thinks, and I think so too,
That thou but lead'st this fashion of thy malice
To the last hour of act; and then, 'tis thought,
Thou'lt show thy mercy, and remorse², more strange
Than is thy strange apparent³ cruelty:
And where⁴ thou now exact'st the penalty
(Which is a pound of this poor merchant's flesh),
Thou wilt not only lose the forfeiture,
But touch'd with human gentleness and love,
Forgive a moiety of the principal;
Glancing an eye of pity on his losses,
That have of late so huddled on his back,
Enough to press a royal⁵ merchant down,
And pluck commiseration of his state
From brassy bosoms, and rough hearts of flint,
From stubborn Turks, and Tartars, never train'd
To offices of tender courtesy.
We all expect a gentle answer, Jew.

Shy. I have possess'd your grace of what I purpose;
And by our holy Sabbath have I sworn,
To have the due and forfeit of my bond:
If you deny it, let the danger light
Upon your charter, and your city's freedom.
You'll ask me, why I rather choose to have

² *Remorse* in Shakspeare's time generally signified *pity, tenderness*. So in *Othello*:

'And to obey shall be in me *remorse*.'

³ i. e. seeming, not real.

⁴ Whereas.

⁵ *Royal merchant* is not merely a ranting epithet as applied to merchants, for such were to be found at Venice in the Sannudo's, the Giustiniani, the Grimaldi, &c. This epithet was striking and well understood in Shakspeare's time, when Gresham was dignified with the title of the *royal merchant*, both from his wealth, and because he constantly transacted the mercantile business of Queen Elizabeth.

A weight of carrion flesh, than to receive
 Three thousand ducats: I'll not answer that⁶:
 But, say, it is my humour⁷; Is it answerd'?
 What if my house be troubled with a rat,
 And I be pleas'd to give ten thousand ducats
 To have it baned? What, are you answer'd yet?
 Some men there are love not a gaping pig⁸;
 Some, that are mad, if they behold a cat;
 And others, when the bag-pipe sings i'the nose,
 Cannot contain their urine; For affection⁹,
 Master of passion, sways it to the mood

⁶ The Jew being asked a question which the law does not require him to answer, stands upon his right and refuses; but afterwards gratifies his own malignity by such answers as he knows will aggravate the pain of the inquirer. I will not answer, says he, as to a legal question; but, since you want an answer, will this serve you?

⁷ The worthy Corporal Nym hath his apology usually at his fingers' ends, and Shylock condescends to excuse his extravagant cruelty as a *humour*, or irresistible propensity of the mind. The word *humour* is not used in its modern signification, but for a peculiar quality which sways and masters the individual through all his actions. In Rowland's Epigrams, No. 27 amply illustrates this phrase:

'Aske *Humors*, why a fether he doth weare?

It is his humour (by the Lord) heele sweare,' &c.

The reader should know that this note is from the pen of Sir Walter Scott. See vol. i. p. 199, note 10.

⁸ A pig prepared for the table is most probably meant, for in that state is the epithet *gaping* most applicable to this animal. So in Fletcher's Elder Brother:

'And they stand *gaping* like a roasted pig.'

And in Nashe's Peirce Pennylesse his Supplication to the Devil, 1592, the following passage may serve to confirm the conjecture. 'The causes conducting unto wrath are as diverse as the actions of a man's life. Some will take on like a madman if they see a pig come to the table. Sotericus the surgeon was cholerick at the sight of a sturgeon,' &c.

⁹ *Affection* stands here for *tendency*, *disposition*; *Appetitus animi*. On this very difficult passage, who shall decide among the contending opinions of the commentators? Even to state them requires more space than I can spare. The reading I have adopted requires no very violent alteration of the old copy, the change is merely in the punctuation of one line, and the omission of *s* at the end of *master's*. I think it right to place below the original reading of all the old copies that the reader may judge for himself:

'And others when the bag-pipe sings i' th' nose
 Cannot contain their urine for affection.
 Masters of passion sways it to the mood
 Of what it likes or loathes.'

Of what it likes, or loaths: Now for your answer:
 As there is no firm reason to be render'd,
 Why he cannot abide a gaping pig;
 Why he, a harmless necessary cat;
 Why he, a woollen¹⁰ bap-pipe; but of force
 Must yield to such inevitable shame,
 As to offend, himself being offended;
 So can I give no reason, nor I will not,
 More than a lodg'd hate, and a certain loathing
 I bear Antonio, that I follow thus
 A losing suit against him. Are you answer'd?

Bass. This is no answer, thou unfeeling man,
 To excuse the current of thy cruelty.

Shy. I am not bound to please thee with my answer.

Bass. Do all men kill the things they do not love?

Shy. Hates any man the thing he would not kill?

Bass. Every offence is not a hate at first.

Shy. What, wouldst thou have a serpent sting thee
 twice?

Ant. I pray you, think you question¹¹ with the Jew:
 You may as well go stand upon the beach,
 And bid the main flood bate his usual height;
 You may as well use question with the wolf,
 Why he hath made the ewe bleat for the lamb;
 You may as well forbid the mountain pines
 To wag their high tops, and to make no noise,
 When they are fretted with the gusts of heaven¹²;
 You may as well do any thing most hard,
 As seek to soften that (than which what's harder?)
 His Jewish heart:—Therefore I do beseech you,
 Make no more offers, use no further means,

¹⁰ It was usual to cover with *woollen cloth* the bag of this instrument. The old copies read *woollen*, the conjectural reading *swollen* was proposed by Sir J. Hawkins.

¹¹ Converse.

¹² This image seems to have been caught from Golding's version of Ovid, 1587, book xv. p. 196:

'Such noise as pine-trees make, what time the heady easterne
 winde
 Doth whizz amongst them.'

But, with all brief and plain conveniency,
Let me have judgment, and the Jew his will.

Bass. For thy three thousand ducats here is six.

Shy. If every ducat in six thousand ducats
Were in six parts, and every part a ducat,
I would not draw them, I would have my bond.

Duke. How shalt thou hope for mercy, rend'ring
none?

Shy. What judgment shall I dread, doing no wrong?
You have among you many a purchas'd slave,
Which, like your asses, and your dogs, and mules,
You use in abject and in slavish parts,
Because you bought them:—Shall I say to you,
Let them be free, marry them to your heirs?
Why sweat they under burdens? let their beds
Be made as soft as yours, and let their palates
Be season'd with such viands? You will answer,
The slaves are ours:—So do I answer you:
The pound of flesh, which I demand of him,
Is dearly bought, 'tis mine, and I will have it:
If you deny me, fye upon your law!

There is no force in the decrees of Venice:
I stand for judgment: answer; shall I have it?

Duke. Upon my power, I may dismiss this court,
Unless Bellario, a learned doctor,
Whom I have sent for to determine this,
Come here to-day.

Salan. My lord, here stays without
A messenger with letters from the doctor,
New come from Padua.

Duke. Bring us the letters; Call the messenger.

Bass. Good cheer, Antonio! What, man? courage yet!

The Jew shall have my flesh, blood, bones, and all,
Ere thou shalt lose for me one drop of blood.

Ant. I am a tainted wether of the flock,
Meetest for death; the weakest kind of fruit
Drops earliest to the ground, and so let me:
You cannot better be employ'd, Bassanio,
Than to live still, and write mine epitaph.

Enter NERISSA, dressed like a Lawyer's Clerk.

Duke. Came you from Padua, from Bellario?

Ner. From both, my lord: Bellario greets your grace. [*Presents a Letter.*

Bass. Why dost thou whet thy knife so earnestly?

Shy. To cut the forfeiture from that bankrupt there.

Gra. Not on thy sole, but on thy soul¹³, harsh Jew, Thou mak'st thy knife keen: but no metal can, No, not the hangman's axe, bear half the keenness Of thy sharp envy¹⁴. Can no prayers pierce thee?

Shy. No, none that thou hast wit enough to make.

Gra. O, be thou damn'd, inexorable dog! And for thy life let justice be accus'd.

Thou almost mak'st me waver in my faith, To hold opinion with Pythagoras,

That souls of animals infuse themselves

Into the trunks of men: thy currish spirit

Govern'd a wolf, who, hang'd for human slaughter,

Even from the gallows did his fell soul fleet,

And, whilst thou lay'st in thy unhallow'd dam,

Infus'd itself in thee; for thy desires

Are wolfish, bloody, starv'd, and ravenous.

Shy. Till thou canst rail the seal from off my bond,

Thou but offend'st thy lungs to speak so loud:

Repair thy wit, good youth, or it will fall

To cureless ruin.—I stand here for law.

Duke. This letter from Bellario doth commend

A young and learned doctor to our court:—

Where is he?

Ner. He attendeth here hard by,

To know your answer, whether you'll admit him.

Duke. With all my heart:—some three or four of

you,

¹³ The conceit is that his *soul* was so hard that it might serve him for a whet-stone. So in *K. Henry IV. Part II.*

'Thou hadst a thousand daggers in thy thoughts;
Which thou hast whetted on thy stony heart,
To stab at half an hour of my life.'

¹⁴ Malice.

Vol. III.

Go give him courteous conduct to this place.—
Mean time, the court shall hear Bellario's letter.

[Clerk reads.] *Your grace shall understand, that, at the receipt of your letter, I am very sick: but in the instant that your messenger came, in loving visitation was with me a young doctor of Rome, his name is Balthasar: I acquainted him with the cause in controversy between the Jew and Antonio the merchant: we turned o'er many books together: he is furnish'd with my opinion; which, better'd with his own learning (the greatness whereof I cannot enough commend), comes with him, at my importunity, to fill up your grace's request in my stead. I beseech you, let his lack of years be no impediment to let him lack a reverend estimation; for I never knew so young a body with so old a head. I leave him to your gracious acceptance, whose trial shall better publish his commendation.*

Duke. You hear the learn'd Bellario, what he writes:
And here, I take it, is the doctor come.—

Enter PORTIA, dressed like a Doctor of Laws.

Give me your hand: Came you from old Bellario?

Por. I did, my lord.

Duke. You are welcome: take your place.
Are you acquainted with the difference
That holds this present question in the court?

Por. I am inform'd thoroughly of the cause.
Which is the merchant here, and which the Jew?

Duke. Antonio and old Shylock, both stand forth.

Por. Is your name Shylock?

Shy. Shylock is my name.

Por. Of a strange nature is the suit you follow;
Yet in such rule, that the Venetian law
Cannot impugn¹⁵ you, as you do proceed.—

¹⁵ To impugn is to oppose, to controvert.

You stand within his danger¹⁶, do you not?

[To ANTONIO.]

Ant. Ay, so he says.

Por. Do you confess the bond?

Ant. I do.

Por. Then must the Jew be merciful.

Shy. On what compulsion must I? tell me that.

Por. The quality of mercy is not strain'd¹⁷;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice¹⁸. Therefore, Jew,
Though justice be thy plea, consider this,—
That in the course of justice, none of us
Should see salvation; we do pray for mercy;

¹⁶ i. e. within his reach or control. The phrase is thought to be derived from a similar one in the monkish Latin of the middle age. There are frequent instances of its use in the Paston Letters in the same sense. So in Powell's History of Wales, 1587.—'Laying for his excuse that he had offended manie noblemen of England, and therefore would not come *in their danger*.' Again in Shakspeare's Venus and Adonis:

'Come not *within his danger* by your will.'

¹⁷ Shakspeare probably recollected the following verse of Ecclesiasticus, xxxv. 20, in composing these beautiful lines: 'Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.'

¹⁸ So in K. Edward III. a Tragedy, 1596:

'And Kings approach the nearest unto God,
By giving life and safety unto men.'

And Thomas Achely quoted in England's Parnassus, under the head 'Mercie:':

'Then come we nearest to the Gods on hie,
When we are farthest from extremitie,
Giving forthe sentence of our lawes with mercie.'

And that same prayer doth teach us all to render
The deeds of mercy¹⁹. I have spoke thus much,
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.

Shy. My deeds upon my head! I crave the law,
The penalty and forfeit of my bond.

Por. Is he not able to discharge the money?

Bass. Yes, here I tender it for him in the court;
Yea, twice the sum: if that will not suffice,
I will be bound to pay it ten times o'er,
On forfeit of my hands, my head, my heart:
If this will not suffice, it must appear
That malice bears down truth²⁰. And, I beseech you,
Wrest once the law to your authority;
To do a great right, do a little wrong,
And curb this cruel devil of his will.

Por. It must not be; there is no power in Venice
Can alter a decree established;
'Twill be recorded for a precedent;
And many an error, by the same example,
Will rush into the state: it cannot be.

Shy. A Daniel come to judgment! yea, a Daniel!—
O wise young judge, how do I honour thee!

Por. I pray you, let me look upon the bond.

Shy. Here 'tis, most reverend doctor, here it is.

Por. Shylock, there's thrice thy money offer'd thee.

Shy. An oath, an oath, I have an oath in heaven:
Shall I lay perjury upon my soul?
No, not for Venice.

Por. Why, this bond is forfeit;
And lawfully by this the Jew may claim
A pound of flesh, to be by him cut off
Nearest the merchant's heart:—Be merciful;
Take thrice thy money; bid me tear the bond.

¹⁹ Portia referring the Jew to the Christian doctrine of Salvation, and the Lord's Prayer, is a little out of character.

²⁰ i. e. malice oppressed honesty, a true man in old language is an honest man. We now call the jury good men and true.

Shy. When it is paid according to the tenour.—
It doth appear, you are a worthy judge;
You know the law, your exposition
Hath been most sound: I charge you by the law,
Whereof you are a well-deserving pillar,
Proceed to judgment: by my soul, I swear,
There is no power in the tongue of man
To alter me: I stay here on my bond.

Ant. Most heartily I do beseech the court
To give the judgment.

Por. Why then, thus it is:
You must prepare your bosom for his knife.

Shy. O noble judge! O excellent young man!

Por. For the intent and purpose of the law
Hath full relation to the penalty,
Which here appeareth due upon the bond.

Shy. 'Tis very true: O wise and upright judge!
How much more elder art thou than thy looks!

Por. Therefore lay bare your bosom.

Shy. Ay, his breast:
So says the bond;—Doth it not, noble judge?—
Nearest his heart, those are the very words.

Por. It is so. Are there balance here, to weigh
The flesh?

Shy. I have them ready.

Por. Have by some surgeon, Shylock, on your
charge,
To stop his wounds, lest he do bleed to death.

Shy. Is it so nominated in the bond?

Por. It is not so express'd; But what of that?
'Twere good you do so much for charity.

Shy. I cannot find it; 'tis not in the bond.

Por. Come, merchant, have you any thing to say?

Ant. But little; I am arm'd, and well prepar'd.—
Give me your hand, Bassanio; fare you well!
Grieve not that I am fallen to this for you:
For herein fortune shows herself more kind
Than is her custom: it is still her use,
To let the wretched man out-live his wealth,
To view with hollow eye, and wrinkled brow,

An age of poverty; from which lingering penance
 Of such misery doth she cut me off.
 Commend me to your honourable wife:
 Tell her the process of Antonio's end,
 Say, how I lov'd you, speak me fair in death:
 And, when the tale is told, bid her be judge,
 Whether Bassanio had not once a love.
 Repent not you that you shall lose your friend,
 And he repents not that he pays your debt;
 For, if the Jew do cut but deep enough,
 I'll pay it instantly with all my heart.

Bass. Antonio, I am married to a wife,
 Which is as dear to me as life itself;
 But life itself, my wife, and all the world,
 Are not with me esteem'd above thy life:
 I would lose all, ay, sacrifice them all
 Here to this devil to deliver you.

Por. Your wife would give you little thanks for that,
 If she were by, to hear you make the offer.

Gra. I have a wife, whom, I protest, I love;
 I would she were in heaven, so she could
 Entreat some power to change this currish Jew.

Ner. 'Tis well you offer it behind her back;
 The wish would make else an unquiet house.

Shy. These be the christian husbands: I have a
 daughter:

'Would any of the stock of Barrabas²¹
 Had been her husband, rather than a Christian!
 [Aside.

We trifle time: I pray thee, pursue sentence.

Por. A pound of that same merchant's flesh is
 thine;

The court awards it, and the law doth give it.

Shy. Most rightful judge!

Por. And you must cut this flesh from off his
 breast;

The law allows it, and the court awards it.

²¹ Shakspeare seems to have followed the pronunciation usual to the theatre, *Barabbas* being sounded *Barabas* throughout Marlowe's *Jew of Malta*.

Shy. Most learned judge!—A sentence: come, prepare.

Por. Tarry a little:—there is something else.—
This bond doth give thee here no jot of blood;
The words expressly are, a pound of flesh:
Take then thy bond, take thou thy pound of flesh;
But, in the cutting it, if thou dost shed
One drop of Christian blood, thy lands and goods
Are, by the laws of Venice, confiscate
Unto the state of Venice.

Gra. O upright judge!—Mark, Jew;—O learned judge!

Shy. Is that the law?

Por. Thyself shalt see the act:
For, as thou urgest justice, be assur'd,
Thou shalt have justice, more than thou desir'st.

Gra. O learned judge!—Mark, Jew;—a learned judge!

Shy. I take this offer then;—pay the bond thrice,
And let the Christian go.

Bass. Here is the money.

Por. Soft;

The Jew shall have all justice:—soft!—no haste;—
He shall have nothing but the penalty.

Gra. O Jew! an upright judge, a learned judge!

Por. Therefore prepare thee to cut off the flesh²²,
Shed thou no blood; nor cut thou less, nor
more,

But just a pound of flesh: if thou tak'st more,
Or less, than a just pound,—be it but so much
As makes it light, or heavy, in the substance,
Or the division of the twentieth part
Of one poor scruple; nay, if the scale do turn
But in the estimation of a hair,—
Thou diest, and all thy goods are confiscate.

²² Balthasar Gracian, the celebrated Spanish Jesuit, in his *Hero*, relates a similar judgment, which he attributes to the great Turk Gregorio Leti in his Life of Sixtus V. has another story of the kind. The papacy of Sixtus began in 1583, and ended in 1599. The passages may be found in the *Variorum Shakspeare*.

Gra. A second Daniel, a Daniel, Jew!
Now, infidel, I have thee on the hip.

Por. Why doth the Jew pause? take thy forfeiture.

Shy. Give me my principal, and let me go.

Bass. I have it ready for thee; here it is.

Por. He hath refus'd it in the open court;
He shall have merely justice, and his bond.

Gra. A Daniel, still say I; a second Daniel!—
I thank thee, Jew, for teaching me that word.

Shy. Shall I not have barely my principal?

Por. Thou shalt have nothing but the forfeiture,
To be so taken at thy peril, Jew.

Shy. Why then the devil give him good of it!
I'll stay no longer question.

Por. Tarry, Jew;
The law hath yet another hold on you.
It is enacted in the laws of Venice,—
If it be prov'd against an alien,
That by direct, or indirect attempts,
He seek the life of any citizen,
The party, 'gainst the which he doth contrive,
Shall seize one half his goods; the other half
Comes to the privy coffer of the state;
And the offender's life lies in the mercy
Of the duke only, 'gainst all other voice.
In which predicament, I say, thou stand'st:
For it appears by manifest proceeding,
That, indirectly, and directly too,
Thou hast contriv'd against the very life
Of the defendant: and thou hast incurr'd
The danger formerly by me rehears'd.
Down, therefore, and beg mercy of the duke.

Gra. Beg, that thou mayst have leave to hang
thyself:

And yet, thy wealth being forfeit to the state,
Thou hast not left the value of a cord;
Therefore, thou must be hang'd at the state's charge.

Duke. That thou shalt see the difference of our spirit,
I pardon thee thy life before thou ask it:
For half thy wealth, it is Antonio's;

The other half comes to the general state,
Which humbleness may drive unto a fine.

Por. Ay, for the state; not for Antonio.

Shy. Nay, take my life and all, pardon not that:
You take my house, when you do take the prop
That doth sustain my house; you take my life,
When you do take the means whereby I live.

Por. What mercy can you render him, Antonio?

Gra. A halter gratis; nothing else, for God's sake.

Ant. So please my lord the duke and all the court,
To quit the fine for one half of his goods;
I am content, so he will let me have
The other half in use²³,—to render it,
Upon his death, unto the gentleman
That lately stole his daughter:

Two things provided more.—That, for this favour,
He presently become a Christian;
The other, that he do record a gift,
Here in the court, of all he dies possess'd,
Unto his son Lorenzo, and his daughter.

Duke. He shall do this; or else I do recant
The pardon that I late pronounced here.

Por. Art thou contented, Jew, what dost thou say?

Shy. I am content.

Por. Clerk, draw a deed of gift.

Shy. I pray you, give me leave to go from hence;
I am not well; send the deed after me,
And I will sign it.

Duke. Get thee gone, but do it.

Gra. In christening thou shalt have two godfathers;
Had I been judge, thou shouldst have had ten
more²⁴;

²³ Antonio's offer has been variously explained. It appears to be 'that he will quit his share of the fine, as the duke has already done that portion due to the state, if Shylock will let him have it in use (i. e. at interest) during his life, to render it at his death to Lorenzo

²⁴ i. e. a jury of twelve men to condemn him. This appears to have been an old joke. So in the Devil is an Ass, by Ben Jonson:

———I will leave you

To your godfathers in law. Let twelve men work.

To bring thee to the gallows, not to the font.

[*Exit SHYLOCK.*]

Duke. Sir, I entreat you home with me to dinner.

Por. I humbly do desire your grace of pardon;
I must away this night toward Padua,
And it is meet I presently set forth.

Duke. I am sorry that your leisure serves you not.
Antonio, gratify this gentleman;
For, in my mind, you are much bound to him.

[*Exeunt Duke, Magnificoes, and Train.*]

Bass. Most worthy gentleman, I and my friend
Have by your wisdom been this day acquitted
Of grievous penalties; in lieu whereof,
Three thousand ducats, due unto the Jew,
We freely cope your courteous pains withal.

Ant. And stand indebted, over and above,
In love and service to you evermore.

Por. He is well paid that is well satisfied;
And I, delivering you, am satisfied,
And therein do account myself well paid;
My mind was never yet more mercenary.
I pray you, know me, when we meet again;
I wish you well, and so I take my leave.

Bass. Dear sir, of force I must attempt you further;
Take some remembrance of us, as a tribute,
Not as a fee: grant me two things, I pray you,
Not to deny me, and to pardon me.

Por. You press me far, and therefore I will yield.
Give me your gloves, I'll wear them for your sake;
And, for your love, I'll take this ring from you:—
Do not draw back your hand; I'll take no more;
And you in love shall not deny me this.

Bass. This ring, good sir,—alas, it is a trifle;
I will not shame myself to give you this.

And in Bullein's Dialogue of the Fever Pestilence, 1564, one of the speakers, to show his mean opinion of an ostler at an inn, says: I did see him aske blessinge to xii godfathers at once.'

We have here a reference to the English trial by jury inapplicable to the forms of a Venetian trial.

Por. I will have nothing else but only this;
And now, methinks I have a mind to it.

Bass. There's more depends on this, than on the
value.

The dearest ring in Venice will I give you,
And find it out by proclamation:
Only for this, I pray you, pardon me.

Por. I see, sir, you are liberal in offers:
You taught me first to beg; and now, methinks,
You teach me how a beggar should be answer'd.

Bass. Good sir, this ring was given me by my wife;
And, when she put it on, she made me vow,
That I should neither sell, nor give, nor lose it.

Por. That 'scuse serves many men to save their
gifts.

An if your wife be not a mad woman,
And know how well I have deserv'd this ring,
She would not hold out enemy for ever,
For giving it to me. Well, peace be with you!

[*Exeunt* PORTIA and NERISSA.]

Ant. My lord Bassanio, let him have the ring;
Let his deservings, and my love withal,
Be valued 'gainst your wife's commandment.

Bass. Go, Gratiano, run and overtake him,
Give him the ring; and bring him, if thou canst,
Unto Antonio's house:—away, make haste.

[*Exit* GRATIANO.]

Come, you and I will thither presently;
And in the morning early will we both
Fly toward Belmont: Come, Antonio. [*Exeunt.*]

SCENE II. *The same. A Street.*

Enter PORTIA and NERISSA.

Por. Inquire the Jew's house out, give him this deed,
And let him sign it; we'll away to-night,
And be a day before our husbands home:
This deed will be well welcome to Lorenzo.

Enter GRATIANO.

Gra. Fair sir, you are well overtaken:

My lord Bassanio, upon more advice¹,
Hath sent you here this ring; and doth entreat
Your company at dinner.

Por. That cannot be:

This ring I do accept most thankfully,
And so, I pray you, tell him: Furthermore,
I pray you, show my youth old Shylock's house.

Gra. That will I do.

Ner. Sir, I would speak with you:—
I'll see if I can get my husband's ring,
[*To PORTIA.*
Which I did make him swear to keep for ever.

Por. Thou may'st, I warrant: We shall have old²
swearing,
That they did give the rings away to men;
But we'll outface them, and outswear them too.

Away, make haste; thou know'st where I will tarry.

Ner. Come, good sir, will you show me to this
house? [*Exeunt.*

ACT V.

SCENE I. Belmont. *Avenue to Portia's House.*

Enter LORENZO and JESSICA.

Lor. The moon shines bright:—In such a night
as this¹,
When the sweet wind did gently kiss the trees,
And they did make no noise: in such a night,

¹ i. e. more reflection. So in *All's Well that Ends Well*:
'You never did lack *advice* so much.'

² Of this once common augmentative in colloquial language
there are various instances in the plays of Shakspeare in the
sense of *abundant, frequent*. So in *The Merry Wives of Windsor*:
'Here will be an *old* abusing of God's patience and the king's
English.' Again in *King Henry IV. Part II.*: 'here will be
old utis.'

¹ The several passages beginning with these words are imi-
tated in the old comedy of *Wily Beguiled*, written before 1596.
See the play in *Hawkins's Origin of the Drama*, vol. iii.

Troilus, methinks, mounted the Trojan walls²,
And sigh'd his soul toward the Grecian tents,
Where Cressid lay that night.

Jes. In such a night,
Did Thisbe fearfully o'ertrip the dew;
And saw the lion's shadow ere himself,
And ran dismay'd away.

Lor. In such a night,
Stood Dido, with a willow in her hand³
Upon the wild sea-banks, and wav'd her love
To come again to Carthage.

Jes. In such a night,
Medea gather'd the enchanted herbs
That did renew old Æson⁴.

Lor. In such a night,
Did Jessica steal from the wealthy Jew:
And with an unthrift love did run from Venice,
As far as Belmont.

Jes. In such a night,
Did young Lorenzo swear he lov'd her well;
Stealing her soul with many vows of faith,
And ne'er a true one.

Lor. In such a night,
Did pretty Jessica, like a little shrew,
Slander her love, and he forgave it her.

Jes. I would out-night you, did nobody come:
But, hark, I hear the footing of a man.

Enter STEPHANO.

Lor. Who comes so fast in silence of the night?

Steph. A friend.

² This image is from Chaucer's *Troilus and Cresseide*, b. v. v. 666, and 1142.

³ Steevens observes that this is one instance, among many that might be brought to prove that Shakspeare was no reader of the classics. Perhaps he recollected Chaucer's description of Ariadne in a similar situation in the *Legend of Good Women*; or he may have taken this circumstance, as Warton suggests, from some ballad on the subject.

⁴ Steevens refers to Gower's description of Medea in his *Confessio Amantis*.

Lor. A friend? what friend? your name, I pray you, friend?

Steph. Stepháno is my name; and I bring word, My mistress will before the break of day Be here at Belmont: she doth stray about By holy crosses, where she kneels and prays For happy wedlock hours⁵.

Lor. Who comes with her?

Steph. None, but a holy hermit, and her maid. I pray you, is my master yet return'd?

Lor. He is not, nor we have not heard from him.— But go we in, I pray thee, Jessica, And ceremoniously let us prepare Some welcome for the mistress of the house.

Enter LAUNCELOT.

Laun. Sola, sola, wo, ha, ho, sola, sola!

Lor. Who calls?

Laun. Sola! did you see master Lorenzo, and mistress Lorenzo? sola, sola!

Lor. Leave hollaing, man; here.

Laun. Sola! Where? where?

Lor. Here.

Laun. Tell him, there's a post come from my master, with his horn full of good news; my master will be here ere morning. [*Exit.*

Lor. Sweet soul, let's in, and there expect their coming.

And yet no matter;—Why should we go in? My friend Stepháno, signify, I pray you, Within the house, your mistress is at hand; And bring your music forth into the air.—

[*Exit STEPHANO.*

How sweet the moon-light sleeps upon this bank!

⁵ So in the *Merry Devil of Edmonton*:

'But there are crosses, wife: here's one in Waltham,
Another at the abbey, and the third
At Ceston: and 'tis ominous to pass
Any of these without a Pater-noster.'

And this is a reason assigned for the delay of a wedding.

Here will we sit, and let the sounds of music
 Creep in our ears⁶; soft stillness, and the night,
 Become the touches of sweet harmony.
 Sit, Jessica: Look, how the floor of heaven
 Is thick inlaid with patines⁷ of bright gold;
 There's not the smallest orb, which thou behold'st,
 But in his motion like an angel sings,
 Still quiring to the young-ey'd cherubims;
 Such harmony is in immortal souls;
 But, whilst this muddy vesture of decay
 Doth grossly close us in, we cannot hear it.⁸—

Enter Musicians.

Come, ho, and wake Diana with a hymn;
 With sweetest touches pierce your mistress' ear,
 And draw her home with music. [Music.]

Jes. I am never merry, when I hear sweet music.

Lor. The reason is, your spirits are attentive:

⁶ So in Churchyard's *Worthines of Wales*, 1587:

'A musicke sweete that through our eares shall creep
 By secret arte, and lull a man asleep.'

Again, in *The Tempest*:

'This music crept by men upon the waters.'

⁷ A small flat dish or plate, used in the administration of the Eucharist; it was commonly of gold, or silver-gilt.

⁸ The folio editions, and the quarto printed by *Roberts*, read:

'Such harmony is in immortal souls;
 But whilst this muddy vesture of decay
 Doth grossly close in it, we cannot hear it.'

Johnson thought the third line corrupt, and proposed to read, *it in*; which proves to be the reading of the quarto printed by *Heyes*, though he did not know it, this reading has been adopted in all the modern editions. But as he observes 'the sentence is still imperfect,' and no attempt at explanation yet offered is to me satisfactory. From the discrepancy in the early copies we cannot doubt that there is an error somewhere. No very material change is necessary to make the passage perfectly intelligible, the simple substitution of the word *us* for *it*, which I have ventured upon in the text, is I am persuaded the true reading.

Milton's imitation of the passage, in his *Arcades*, supports my conjecture:

'Such sweet compulsion doth in music lye,
 To lull the daughters of necessity,
 And keep unsteady nature in her law,
 And the low world in measured motion draw
 After the heavenly tune which none can hear
 Of human mould, with gross unpurged ear.'

For do but note a wild and wanton herd,
 Or race of youthful and unhandled colts⁹,
 Fetching mad bounds, bellowing, and neighing loud,
 Which is the hot condition of their blood;
 If they but hear perchance a trumpet sound,
 Or any air of music touch their ears,
 You shall perceive them make a mutual stand,
 Their savage eyes turn'd to a modest gaze,
 By the sweet power of music: Therefore, the poet
 Did feign that Orpheus drew trees, stones, and floods;
 Since nought so stockish, hard, and full of rage,
 But music for the time doth change his nature:
 The man that hath no music in himself,
 Nor is not mov'd with concord of sweet sounds,
 Is fit for treasons, stratagems, and spoils¹⁰;
 The motions of his spirit are dull as night,
 And his affections dark as Erebus:
 Let no such man be trusted.—Mark the music.

Enter PORTIA and NERISSA at a distance.

Por. That light we see, is burning in my hall.
 How far that little candle throws his beams!
 So shines a good deed in a naughty world.

⁹ We find the same thought in the *Tempest*:

‘———Then I beat my tabor,
 At which, like *unback'd colts*, they pricked their ears,
 Advanc'd their eyelids, lifted up their noses
 As they smelt music.’

¹⁰ Steevens, in one of his splenetic moods, censures this passage as neither pregnant with physical and moral truth, nor poetically beautiful; and, with the assistance of Lord Chesterfield's tirade against music, levels a blow at the lovers and professors of it.

Mr. Douce has defended music from this disingenuous attack, with all the eloquence of a lover, in a passage which should never be separated from the beautiful though somewhat extravagant encomium in the text. ‘It is a science which, from its intimate and natural connexion with poetry and painting, deserves the highest attention and respect. He that is happily qualified to appreciate the *better parts* of music, will never seek them in the society so emphatically reprobated by the noble lord, nor altogether in the way that he recommends. He will not lend an ear to the vulgarity and tumultuous roar of the tavern catch, or the delusive sounds of martial clangour; but he will enjoy this heavenly gift, this exquisite and soul-delighting sensation in the temples of his God, or in the peaceful circles of domestic happiness: he will pursue the blessing and advantages of it with ardour, and turn aside from its abuses.’

Ner. When the moon shone, we did not see the candle.

Por. So doth the greater glory dim the less:
A substitute shines brightly as a king,
Until a king be by; and then his state
Empties itself, as doth an inland brook
Into the main of waters. Music! hark!

Ner. It is your music, madam, of the house.

Por. Nothing is good, I see, without respect¹¹;
Methinks, it sounds much sweeter than by day.

Ner. Silence bestows that virtue on it, madam.

Por. The crow doth sing as sweetly as the lark,
When neither is attended; and, I think,
The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.

How many things by season season'd are
To their right praise, and true perfection!—
Peace, ho! the moon sleeps with Endymion,
And would not be awak'd! [Music ceases.

Lor. That is the voice,
Or I am much deceiv'd, of Portia.

Por. He knows me, as the blind man knows the
cuckoo,
By the bad voice.

Lor. Dear lady, welcome home.

Por. We have been praying for our husbands'
welfare,
Which speed, we hope, the better for our words.
Are they return'd?

Lor. Madam, they are not yet;
But there is come a messenger before,
To signify their coming.

Por. Go in, Nerissa,
Give order to my servants, that they take
No note at all of our being absent hence;—

¹¹ Not absolutely good, but relatively good, as it is modified by circumstances.

Nor you, Lorenzo;—Jessica, nor you.

[*A tucket*¹² sounds.

Lor. Your husband is at hand, I hear his trumpet;
We are no tell-tales, madam; fear you not.

Por. This night, methinks, is but the daylight sick,
It looks a little paler; 'tis a day,
Such as a day is when the sun is hid.

Enter BASSANIO, ANTONIO, GRATIANO, *and their*
Followers.

Bass. We should hold day with the Antipodes,
If you would walk in absence of the sun.

Por. Let me give light, but let me not be light¹³;
For a light wife doth make a heavy husband,
And never be Bassanio so for me;
But God sort all!— You are welcome home, my lord.

Bass. I thank you, madam: give welcome to my
friend.

This is the man, this is Antonio,
To whom I am so infinitely bound.

Por. You should in all sense be much bound to him,
For, as I hear, he was much bound for you.

Ant. No more than I am well acquitted of.

Por. Sir, you are very welcome to our house:
It must appear in other ways than words,
Therefore, I scant this breathing courtesy¹⁴.

GRATIANO *and* NERISSA *seem to talk apart.*

Gra. By yonder moon, I swear, you do me wrong;
In faith, I gave it to the judge's clerk:
Would he were gelt that had it, for my part,
Since you do take it, love, so much at heart.

Por. A quarrel, ho, already? what's the matter?

¹² *Toccata*, Ital. a flourish on a trumpet.

¹³ Shakspeare delights to trifle with this word. It was also a frequent practice with his cotemporaries, take one instance out of many, from Marston's *Insatiate Countess*:

'By this bright *light* that is derived from thee—

So, sir, you make me a *light* creature.'

¹⁴ This verbal complimentary form, made up only of *breath*, i. e. words. So in *Timon of Athens*, a senator replies to Alcibiades who had made a long speech, 'You *breathe* in vain.' Again in *Macbeth*:

'——— mouth-honour, *breath*.'

Gra. About a hoop of gold, a paltry ring
That she did give me; whose posy was
For all the world like cutler's poetry
Upon a knife¹⁵, *Love me, and leave me not.*

Ner. What talk you of the posy, or the value?
You swore to me, when I did give it you,
That you would wear it till your hour of death;
And that it should lie with you in your grave:
Though not for me, yet for your vehement oaths,
You should have been respective¹⁶, and have kept it.
Gave it a judge's clerk!—but well I know,
The clerk will ne'er wear hair on his face that
had it.

Gra. He will, an if he live to be a man.

Ner. Ay, if a woman live to be a man.

Gra. Now, by this hand, I gave it to a youth,—
A kind of boy; a little scrubbed boy,
No higher than thyself; the judge's clerk;
A prating boy, that begg'd it as a fee;
I could not for my heart deny it him.

Por. You were to blame, I must be plain with you,
To part so slightly with your wife's first gift;
A thing stuck on with oaths upon your finger,
And riveted so with faith unto your flesh.
I gave my love a ring, and made him swear
Never to part with it; and here he stands;
I dare be sworn for him, he would not leave it,
Nor pluck it from his finger, for the wealth
That the world masters. Now, in faith, Gratiano,

¹⁵ ' ————like cutler's poetry
Upon a knife.'

Knives were formerly inscribed, by means of *aqua fortis*, with short sentences in distich.

¹⁶ *Respective*, that is *considerative*, *regardful*; not respectful or respectable as Steevens supposed. Thus in *King John*, Act i. Sc. 1.

'For new made honour doth forget men's names,
'Tis too *respective* and too sociable.'

And in the *Two Gentlemen of Verona*, Act iv. Sc. 4, p. 158.

'What should it be that he *respects* in her
But I can make *respective* in myself.'

You give your wife too unkind a cause of grief;
An 'twere to me, I should be mad at it.

Bass. Why, I were best to cut my left hand off,
And swear I lost the ring defending it.

[*Aside.*

Gra. My lord Bassanio gave his ring away
Unto the judge that begg'd it, and, indeed,
Deserv'd it too; and then the boy, his clerk,
That took some pains in writing, he begg'd mine:
And neither man, nor master, would take aught
But the two rings.

Por. What ring gave you, my lord?
Not that, I hope, which you receiv'd of me.

Bass. If I could add a lie unto a fault,
I would deny it; but you see, my finger
Hath not the ring upon it, it is gone.

Por. Even so void is your false heart of truth.
By heaven, I will ne'er come in your bed
Until I see the ring.

Ner. Nor I in yours,
Till I again see mine.

Bass. Sweet Portia,
If you did know to whom I gave the ring,
If you did know for whom I gave the ring,
And would conceive for what I gave the ring,
And how unwillingly I left the ring,
When naught would be accepted but the ring,
You would abate the strength of your displeasure.

Por. If you had known the virtue of the ring,
Or half her worthiness that gave the ring,
Or your own honour to contain¹⁷ the ring,
You would not then have parted with the ring.
What man is there so much unreasonable,
If you had pleas'd to have defended it
With any terms of zeal, wanted the modesty

¹⁷ To *contain* had nearly the same meaning with to *retain*. So in Bacon's *Essays*, 4to. 1625, p. 327: 'To *containe* anger from mischief, though it take hold of a man, there be two things?'

To urge the thing held as a ceremony¹⁸?

Nerissa teaches me what to believe;

I'll die for't, but some woman had the ring.

Bass. No, by mine honour, madam, by my soul,
No woman had it, but a civil doctor,
Which did refuse three thousand ducats of me,
And begg'd the ring; the which I did deny him,
And suffer'd him to go displeas'd away;
Even he that had held up the very life
Of my dear friend. What should I say, sweet lady?
I was enforc'd to send it after him;
I was beset with shame and courtesy;
My honour would not let ingratitude
So much besmear it: Pardon me, good lady;
For, by these blessed candles¹⁹ of the night,
Had you been there, I think, you would have begg'd
The ring of me to give the worthy doctor.

Por. Let not that doctor e'er come near my house:
Since he hath got the jewel that I lov'd,
And that which you did swear to keep for me,
I will become as liberal as you:
I'll not deny him any thing I have,
No, not my body, nor my husband's bed:
Know him I shall, I am well sure of it:
Lie not a night from home; watch me, like Argus:
If you do not, if I be left alone,
Now, by mine honour, which is yet my own,
I'll have that doctor for my bedfellow.

Ner. And I his clerk; therefore be well advis'd,
How you do leave me to mine own protection.

Gra. Well, do you so: let not me take him then;
For, if I do, I'll mar the young clerk's pen.

Ant. I am the unhappy subject of these quarrels.

¹⁸ i. e. kept in a measure religiously, or superstitiously. Johnson remarks, that this is a very licentious expression, but we have it again in Julius Caesar, Calphurnia says:

'Caesar, I never stood on ceremonies,
But now they fright me.'

¹⁹ We have again the same expression in one of Shakspeare's Sonnets, in Macbeth, and in Romeo and Juliet.

Por. Sir, grieve not you; You are welcome notwithstanding.

Bass. Portia, forgive me this enforced wrong; And, in the hearing of these many friends, I swear to thee, even by thine own fair eyes, Wherein I see myself,——

Por. Mark you but that! In both my eyes he doubly sees himself: In each eye, one:—swear by your double²⁰ self, And there's an oath of credit.

Bass. Nay, but hear me: Pardon this fault, and by my soul I swear, I never more will break an oath with thee.

Ant. I once did lend my body for his wealth²¹; Which, but for him that had your husband's ring, [To PORTIA. Had quite miscarried: I dare be bound again, My soul upon the forfeit, that your lord Will never more break faith advisedly.

Por. Then you shall be his surety: Give him this; And bid him keep it better than the other.

Ant. Here, lord Bassanio; swear to keep this ring.

Bass. By heaven, it is the same I gave the doctor!

Por. I had it of him: pardon me, Bassanio; For by this ring the doctor lay with me.

Ner. And pardon me, my gentle Gratiano; For that same scrubbed boy, the doctor's clerk, In lieu of this, last night did lie with me.

Gra. Why, this is like the mending of highways In summer, where the ways are fair enough: What! are we cuckolds, ere we have deserv'd it?

Por. Speak not so grossly.—You are all amaz'd: Here is a letter, read it at your leisure; It comes from Padua, from Bellario:

²⁰ *Double* is here used for *deceitful*, full of duplicity.

²¹ i. e. for his *advantage*; to obtain his happiness. *Wealth* was the term generally opposed to adversity or calamity. So in *The Litany*: 'in all time of your *wealth*.' It is only another form of *weal*; we say indifferently *common-weal*, or *common-wealth*.

There you shall find, that Portia was the doctor;
Nerissa there, her clerk: Lorenzo here
Shall witness, I set forth as soon as you,
And but even now return'd: I have not yet
Enter'd my house.—Antonio, you are welcome;
And I have better news in store for you,
Than you expect: unseal this letter soon;
There you shall find, three of your argosies
Are richly come to harbour suddenly;
You shall not know by what strange accident
I chanced on this letter.

Ant. I am dumb.

Bass. Were you the doctor, and I knew you not?

Gra. Were you the clerk, that is to make me
cuckold?

Ner. Ay; but the clerk that never means to do it,
Unless he live until he be a man.

Bass. Sweet doctor, you shall be my bedfellow;
When I am absent, then lie with my wife.

Ant. Sweet lady, you have given me life, and
living;

For here I read for certain, that my ships
Are safely come to road.

Por. How now, Lorenzo?

My clerk hath some good comforts too for you.

Ner. Ay, and I'll give them him without a fee.—
There do I give to you, and Jessica,
From the rich Jew, a special deed of gift,
After his death, of all he dies possess'd of.

Lor. Fair ladies, you drop manna in the way
Of starved people.

Por. It is almost morning,
And yet, I am sure, you are not satisfied
Of these events at full: Let us go in;
And charge us there upon inter'gatories,
And we will answer all things faithfully.

Gra. Let it be so: The first inter'gatory
That my Nerissa shall be sworn on, is,
Whether till the next night she had rather stay;
Or go to bed now, being two hours to day:

But were the day come, I should wish it dark,
That I were couching with the doctor's clerk.
Well, while I live, I'll fear no other thing
So sore, as keeping safe Nerissa's ring. [*Exeunt.*

OF THE MERCHANT OF VENICE the style is even and easy, with few peculiarities of diction, or anomalies of construction. The comic part raises laughter, and the serious fixes expectation. The probability of either one or the other story cannot be maintained. The union of two actions in one event is in this drama eminently happy. Dryden was much pleased with his own address in connecting the two plots of his SPANISH FRIAR, which yet, I believe, the critic will find excelled by this play.

JOHNSON.

AS YOU LIKE IT.

AS YOU LIKE IT.

PRELIMINARY REMARKS.

DR. GREY and Mr. Upton asserted that this Play was *certainly borrowed* from the Coke's Tale of Gamelyn, printed in Urry's Chaucer, but it is hardly likely that Shakspeare saw that in manuscript, and there is a more obvious source from whence he derived his plot, viz. the pastoral romance of 'Rosalynde, or Euphues' Golden Legacy,' by Thomas Lodge, first printed in 1590. From this he has sketched his principal characters, and constructed his plot; but those admirable beings, the melancholy Jaques, the witty Touchstone, and his Audrey, are of the poet's own creation. Lodge's novel is one of those tiresome (I had almost said unnatural) pastoral romances, of which the Euphues of Lyly and the Arcadia of Sidney were also popular examples: it has, however, the redeeming merit of some very beautiful verses interspersed*, and the circumstance of its having led to the formation of this exquisite pastoral drama, is enough to make us withhold our assent to Steevens's splenetic censure of it as 'worthless.'

Touched by the magic wand of the enchanter, the dull and endless prosing of the novelist is transformed into an interesting and lively drama. The forest of Arden converted into a real Arcadia of the golden age. 'The highly sketched figures pass along in the most diversified succession; we see always the shady dark-green landscape in the back ground, and breathe in imagination the fresh air of the forest. The hours are here measured by no clocks, no regulated recurrence of duty or toil; they flow on unnumbered in voluntary occupation or fanciful idleness.— One throws himself down 'under the shade of melancholy boughs,

* The following beautiful Stanzas are part of what is called 'Rosalynd's Madrigal,' and are not unworthy of a place even in a page devoted to Shakspeare:

Love in my bosom like a bee
Doth suck his sweet:
Now with his wings he plays with me,
Now with his feet.
Within mine eyes he makes his nest,
His bed amidst my tender breast,
My kisses are his daily feast,
And yet he robs me of my rest.
Ah, wanton, will ye?
And if I sleep, then percheth he
With pretty flight;
And makes a pillow of my knee
The livelong night.
Strike I my lute, he tunes the string,
He music plays, if so I sing,
He lends me every lovely thing;
Yet cruel he my heart doth sting:
Whist, wanton, still ye!

and indulges in reflections on the changes of fortune, the falsehood of the world, and the self-created torments of social life: others make the woods resound with social and festive songs, to the accompaniment of their horns. Selfishness, envy, and ambition, have been left in the city behind them; of all the human passions, love alone has found an entrance into this silvan scene, where it dictates the same language to the simple shepherd, and the chivalrous youth, who hangs his love-ditty to a tree*?

And this their life, exempt from public haunts,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

How exquisitely is the character of Rosalind conceived, what liveliness and sportive gaiety, combined with the most natural and affectionate tenderness, the reader is as much in love with her as Orlando, and wonders not at Phebe's sudden passion for her when disguised as Ganymede; or Celia's constant friendship. Touchstone is indeed a 'rare fellow: he uses his folly as a stalking-horse, and under the presentation of that, he shoots his wit:' his courtship of Audrey, his lecture to Corin, his defence of cuckolds, and his burlesque upon the 'duello' of the age, are all most 'exquisite fooling.' It has been remarked, that there are few of Shakspeare's plays which contain so many passages that are quoted and remembered, and phrases that have become in a manner proverbial. To enumerate them would be to mention every scene in the play. And I must no longer detain the reader from this most delightful of Shakspeare's comedies.

Malone places the composition of this play in 1599. There is no edition known previous to that in the folio of 1623. But it appears among the miscellaneous entries of prohibited pieces in the Stationers' books, without any certain date.

* Schlegel.

PERSONS REPRESENTED.

Duke, *living in exile.*

FREDERICK, *Brother to the Duke, and Usurper of his Dominions.*

AMIENS, } *Lords attending upon the Duke in his*
JAQUES, } *banishment.*

LE BEAU, *a Courtier attending upon Frederick.*

CHARLES, *his Wrestler.*

OLIVER, }
JAQUES, } *Sons of Sir Rowland de Bois.*
ORLANDO, }

ADAM, } *Servants to Oliver.*
DENNIS, }

TOUCHSTONE, *a Clown.*

SIR OLIVER MAR-TEXT, *a Vicar.*

CORIN, } *Shepherds.*
SYLVIVS, }

WILLIAM, *a country Fellow, in love with Audrey.*

A Person representing Hymen.

ROSALIND, *Daughter to the banished Duke.*

CELIA, *Daughter to Frederick.*

PHEBE, *a Shepherdess.*

AUDREY, *a country Wench.*

*Lords belonging to the two Dukes; Pages, Foresters,
and other Attendants.*

The SCENE lies, first, near Oliver's House; afterwards, partly in the Usurper's Court, and partly in the Forest of Arden.

AS YOU LIKE IT.

ACT I.

SCENE I. *An Orchard, near Oliver's House.*

Enter ORLANDO and ADAM.

Orlando.

As I remember, Adam, it was upon this fashion bequeathed me¹ by will: But a poor thousand crowns; and, as thou say'st, charged my brother, on his blessing, to breed me well: and there begins my sadness. My brother Jaques he keeps at school, and report speaks goldenly of his profit: for my part, he keeps me rustically at home, or, to speak more properly, stays² me here at home unkept: For call you that keeping for a gentleman of my birth, that differs not from the stall-ing of an ox? His horses are bred better; for, besides that they are fair with their feeding, they are taught their manage, and to that end riders dearly hired: but I, his brother, gain nothing under him but growth: for the which his animals on his dung-hills are as much bound to him as I. Besides this nothing that he so plentifully gives me, the something that nature gave me, his countenance seems to take from me: he lets me feed with

¹ Sir W. Blackstone proposed to read, '*He* bequeathed, &c. Warburton proposed to read, '*My father* bequeathed, &c.' I have followed the old copy, which is sufficiently intelligible.

² The old orthography *staies* was an easy corruption of *sties*; which Warburton thought the true reading. So Caliban says:

'And here you *sty* me
In this hard rock.'

his hinds, bars me the place of a brother, and, as much as in him lies, mines my gentility with my education. This is it, Adam, that grieves me; and the spirit of my father, which I think is within me, begins to mutiny against this servitude: I will no longer endure it, though yet I know no wise remedy how to avoid it.

Enter OLIVER.

Adam. Yonder comes my master, your brother.

Orl. Go apart, Adam, and thou shalt hear how he will shake me up.

Oli. Now, sir! what make you here³?

Orl. Nothing: I am not taught to make any thing.

Oli. What mar you then, sir?

Orl. Marry, sir, I am helping you to mar that which God made, a poor unworthy brother of yours, with idleness.

Oli. Marry, sir, be better employed, and be naught awhile⁴.

Orl. Shall I keep your hogs, and eat husks with them? What prodigal portion have I spent, that I should come to such penury?

Oli. Know you where you are, sir?

Orl. O, sir, very well: here in your orchard.

Oli. Know you before whom, sir?

³ i. e. what do you here? See note in *Love's Labour's Lost*, Act iv. Sc. 3.

⁴ *Be naught awhile.* Warburton justly explained this phrase, which, he says, 'is only a north-country proverbial curse equivalent to a mischief on you.' This however did not satisfy Steevens and Malone, who have bewildered themselves and their readers about it. Mr. Gifford has shown, by very numerous quotations, that Warburton was right. See Jonson's *Bartholomew Fair*, vol. iv. p. 421.: '*Be naught*,' says Mr. Nares, 'or go and be naught, was formerly a petty execration of common usage between anger and contempt, which has been supplanted by others that are worse, as *be hanged*, *be curst*, &c.; *awhile*, or *the while*, was frequently added merely to round the phrase.' So in *The Story of King Darius*, 1565:

'Come away, and *be naught a whyle*.'

And in *Swetnam*, a comedy, 1620:

'—get you both in, and *be naught awhile*.'

Orl. Ay, better than he⁵ I am before knows me. I know, you are my eldest brother; and, in the gentle condition of blood, you should so know me: The courtesy of nations allows you my better, in that you are the first-born; but the same tradition takes not away my blood, were there twenty brothers betwixt us: I have as much of my father in me, as you; albeit, I confess, your coming before me is nearer to his reverence⁶.

Oli. What, boy!

Orl. Come, come, elder brother, you are too young in this.

Oli. Wilt thou lay hands on me, villain.

Orl. I am no villain⁷: I am the youngest son of Sir Rowland de Bois; he was my father; and he is thrice a villain, that says, such a father begot villains: Wert thou not my brother, I would not take this hand from thy throat, till this other had pulled out thy tongue for saying so: thou hast railed on thyself.

Adam. Sweet masters, be patient; for your father's remembrance, be at accord.

Oli. Let me go, I say.

Orl. I will not, till I please: you shall hear me. My father charged you in his will to give me good education: you have trained me like a peasant, obscuring and hiding from me all gentleman-like qualities: the spirit of my father grows strong in me, and I will no longer endure it: therefore allow me such exercises as may become a gentleman or give me the poor allottery my father left me by testament: with that I will go buy my fortunes.

⁵ The first folio reads *him*, the second *he*, more correctly.

⁶ Warburton proposed reading 'nearer his *revenue*' which he explains: 'though you are no nearer in blood, yet it must be owned that you are nearer in estate.' Henley thinks that the word *reverence* may refer to the courtesy of distinguishing the *eldest son* of a knight by the title of Esquire.

⁷ *Villain* is used in a double sense: by Oliver, for a worthless fellow; and by Orlando, for a man of base extraction.

Oli. And what wilt thou do? beg, when that is spent? Well, sir, get you in: I will not long be troubled with you: you shall have some part of your will: I pray you, leave me.

Orl. I will no further offend you than becomes me for my good.

Oli. Get you with him, you old dog.

Adam. Is old dog my reward? Most true, I have lost my teeth in your service.—God be with my old master! he would not have spoke such a word.

[*Exeunt ORLANDO and ADAM.*]

Oli. Is it even so? begin you to grow upon me? I will physic your rankness, and yet give no thousand crowns neither. Hola, Dennis!

Enter DENNIS.

Den. Calls your worship?

Oli. Was not Charles, the Duke's wrestler, here to speak with me?

Den. So please you, he is here at the door, and importunes access to you.

Oli. Call him in. [*Exit DENNIS*].—'Twill be a good way; and to-morrow the wrestling is.

Enter CHARLES.

Cha. Good morrow to your worship.

Oli. Good monsieur Charles!—what's the new news at the new court?

Cha. There's no news at the court, sir, but the old news; that is, the old duke is banished by his younger brother the new duke; and three or four loving lords have put themselves into voluntary exile with him, whose lands and revenues enrich the new duke; therefore he gives them good leave⁸ to wander.

⁸ 'He gives them *good leave*.' As often as this phrase occurs, it means a *ready assent*. So in *K. John*:

'*Bush.* James Gurney, wilt thou give us leave awhile?

Gur. Good leave, good Philip.'

Oli. Can you tell, if Rosalind, the duke's daughter⁹, be banished with her father.

Cha. O, no; for the duke's daughter¹⁰, her cousin, so loves her,—being ever from their cradles bred together,—that she would have followed her exile, or have died to stay behind her. She is at the court, and no less beloved of her uncle than his own daughter; and never two ladies loved as they do.

Oli. Where will the old duke live?

Cha. They say, he is already in the forest of Arden¹¹, and a many merry men with him; and there they live like the old Robin Hood of England: they say, many young gentlemen flock to him every day; and fleet¹² the time carelessly, as they did in the golden world.

Oli. What, you wrestle to-morrow before the new duke?

Cha. Marry, do I, sir; and I came to acquaint you with a matter. I am given, sir, secretly to understand, that your younger brother, Orlando, hath a disposition to come in disguis'd against me to try a fall: To-morrow, sir, I wrestle for my credit; and he that escapes me without some broken limb, shall acquit him well. Your brother is but young, and tender; and, for your love, I would be loath to foil him, as I must, for my own honour, if he come in: therefore out of my love to you, I came hither to acquaint you withal; that either you might stay him from his intendment,

⁹ i. e. the *banished* duke's daughter.

¹⁰ i. e. the *usurping* duke's daughter; this may be sufficiently apparent by the words *her cousin*, yet it has been thought necessary to point out the ambiguity.

¹¹ *Ardenne* is a forest of considerable extent in French Flanders, lying near the river Meuse, and between Charlemont and Rocroy. Spenser, in his *Colin Clout*, mentions it:

‘So wide a forest, and so waste as this,
Not famous *Ardeyn*, nor foul *Arlo* was.’

Shakspeare took the scene of his play from Lodge's *Rosalind*.

¹² *Fleet*, i. e. to *flitte*, to make to pass or flow. ‘Time *flitted* away quickly—*Fugace pede fluxerunt tempora*.’—BARET.

or brook such disgrace well as he shall run into; in that it is a thing of his own search, and altogether against my will.

Oli. Charles, I thank thee for thy love to me, which thou shalt find I will most kindly requite. I had myself notice of my brother's purpose herein, and have by underhand means laboured to dissuade him from it; but he is resolute. I'll tell thee, Charles,—it is the stubbornest young fellow of France: full of ambition, an envious emulator of every man's good parts, a secret and villanous contriver against me his natural brother; therefore use thy discretion; I had as lief thou didst break his neck as his finger: and thou wert best look to't; for if thou dost him any slight disgrace, or if he do not mightily grace himself on thee, he will practise against thee by poison, entrap thee by some treacherous device, and never leave thee till he hath ta'en thy life by some indirect means or other: for, I assure thee, and almost with tears I speak it, there is not one so young and so villanous this day living. I speak but brotherly of him; but should I anatomize him to thee as he is, I must blush and weep, and thou must look pale and wonder.

Cha. I am heartily glad I came hither to you: If he come to-morrow, I'll give him his payment: If ever he go alone again, I'll never wrestle for prize more: And so, God keep your worship!

[*Exit.*

Oli. Farewell, good Charles.—Now will I stir this gamester¹³: I hope, I shall see an end of him: for my soul, yet I know not why, hates nothing more than he. Yet he's gentle; never school'd, and yet learned; full of noble device; of all sorts¹⁴ enchantingly beloved; and, indeed, so

¹³ i. e. frolicksome fellow. So in K. Henry VIII.:

'You are a merry gamester, my lord Sands.'

¹⁴ i. e. of all ranks.

much in the heart of the world, and especially of my own people, who best know him, that I am altogether misprised; but it shall not be so long; this wrestler shall clear all: nothing remains, but that I kindle¹⁵ the boy thither, which now I'll go about. [Exit.

SCENE II. *A Lawn before the Duke's Palace.*

Enter ROSALIND and CELIA.

Cel. I pray thee, Rosalind, sweet my coz, be merry.

Ros. Dear Celia, I show more mirth than I am mistress of; and would you yet I were merrier? Unless you could teach me to forget a banished father, you must not learn me how to remember any extraordinary pleasure.

Cel. Herein, I see, thou lovest me not with the full weight that I love thee: if my uncle, thy banished father, had banished thy uncle, the duke my father, so thou hadst been still with me, I could have taught my love to take thy father for mine; so wouldst thou, if the truth of thy love to me were so righteously temper'd as mine is to thee.

Ros. Well, I will forget the condition of my estate, to rejoice in yours.

Cel. You know, my father hath no child but I, nor none is like to have; and, truly, when he dies, thou shalt be his heir; for what he hath taken away from thy father perforce, I will render thee again in affection; by mine honour, I will; and when I break that oath, let me turn monster: therefore, my sweet Rose, my dear Rose, be merry.

¹⁵ 'But that I kindle the boy thither.' He means, 'that I excite the boy to it.' So in Macbeth, when Banquo means to say, 'such a prophecy, if believed, might stimulate you to seek the crown,' he thus expresses it:

'That, trusted home,
Might yet enkindle you unto the crown.'

Ros. From henceforth I will, coz, and devise sports: let me see; What think you of falling in love?

Cel. Marry, I pr'ythee, do, to make sport withal: but love no man in good earnest; nor no further in sport neither, than with safety of a pure blush thou mayst in honour come off again.

Ros. What shall be our sport then?

Cel. Let us sit and mock the good housewife, Fortune, from her wheel, that her gifts may henceforth be bestowed equally.

Ros. I would, we could do so; for her benefits are mightily misplaced: and the bountiful blind woman doth most mistake in her gifts to women.

Cel. 'Tis true: for those, that she makes fair, she scarce makes honest; and those, that she makes honest, she makes very ill-favour'dly.

Ros. Nay, now thou goest from fortune's office to nature's: fortune reigns in gifts of the world, not in the lineaments of nature.

Enter TOUCHSTONE.

Cel. No? When nature hath made a fair creature, may she not by fortune fall into the fire?—Though nature hath given us wit to flout at fortune, hath not fortune sent in this fool to cut off the argument?

Ros. Indeed, there is fortune too hard for nature; when fortune makes nature's natural the cutter off of nature's wit.

Cel. Peradventure, this is not fortune's work neither, but nature's; who perceiving¹ our natural wits too dull to reason of such goddesses, hath sent this natural for our whetstone: for always the dulness of the fool is the whetstone of his wits.—How now, wit? whither wander you?

Touch. Mistress, you must come away to your father.

Cel. Were you made the messenger?

¹ The old copy read *perceiveth*. The folio, 1632, reads *perceiving*.

Touch. No, by mine honour; but I was bid to come for you.

Ros. Where learned you that oath, fool?

Touch. Of a certain knight, that swore by his honour they were good pancakes, and swore by his honour the mustard was naught: now, I'll stand to it, the pancakes were naught, and the mustard was good; and yet was not the knight forsworn.

Cel. How prove you that, in the great heap of your knowledge?

Ros. Ay, marry; now unmuzzle your wisdom.

Touch. Stand you both forth now: stroke your chins, and swear by your beards that I am a knave.

Cel. By our beards, if we had them, thou art.

Touch. By my knavery, if I had it, then I were: but if you swear by that that is not, you are not forsworn: no more was this knight, swearing by his honour, for he never had any; or if he had, he had sworn it away, before ever he saw those pancakes, or that mustard.

Cel. Pr'ythee, who is't that thou mean'st!

Touch. One that old Frederick, your father, loves.

*Cel.*² My father's love is enough to honour him. Enough! speak no more of him; you'll be whipp'd for taxation³, one of these days.

Touch. The more pity, that fools may not speak wisely, what wise men do foolishly.

Cel. By my troth, thou say'st true: for since the little wit, that fools have, was silenced, the little foolery, that wise men have, makes a great show. Here comes Monsieur Le Beau.

² This reply to the Clown, in the old copies, is given to Rosalind. *Frederic* was however the name of Celia's father, and it is therefore most probable the reply should be hers.

³ '—you'll be whipp'd for taxation.' This was the discipline usually inflicted upon fools. Brantome says that Legar, fool to Elizabeth of France, having offended her with some indelicate speech, '*fut bien fouetté à la cuisine pour ces paroles.*' TAXATION is censure or satire.

Enter LE BEAU.

Ros. With his mouth full of news.

Cel. Which he will put on us, as pigeons feed their young.

Ros. Then shall we be news-cramm'd.

Cel. All the better; we shall be the more marketable. *Bon jour*, Monsieur Le Beau: What's the news?

Le Beau. Fair princess, you have lost much good sport.

Cel. Sport? Of what colour?

Le Beau. What colour, madam? how shall I answer you?

Ros. As wit and fortune will.

Touch. Or as the destinies decree.

Cel. Well said: that was laid on with a trowel⁴.

Touch. Nay, if I keep not my rank,——

Ros. Thou lovest thy old smell.

Le Beau. You amaze me, ladies: I would have told you of good wrestling, which you have lost the sight of.

Ros. Yet tell us the manner of the wrestling.

Le Beau. I will tell you the beginning, and, if it please your ladyships, you may see the end; for the best is yet to do; and here, where you are, they are coming to perform it.

Cel. Well,—the beginning, that is dead and buried.

Le Beau. There comes an old man, and his three sons,——

Cel. I could match this beginning with an old tale.

Le Beau. Three proper young men, of excellent growth and presence;——

Ros. With bills on their necks,—*Be it known unto all men by these presents*⁵,——

⁴ 'Laid on with a trowel.' This is a proverbial phrase not yet quite disused. It is, says Mason, to do any thing strongly, and without delicacy. If a man flatters grossly, it is a common expression to say, that he *lays it on with a trowel*.

⁵ Warburton thought the text should stand thus:

Ros. With bills on their necks,——

Touch. Be it known unto all men by these presents,——

Le Beau. The eldest of the three wrestled with Charles, the duke's wrestler; which Charles in a moment threw him, and broke three of his ribs, that there is little hope of life in him: so he served the second, and so the third: Yonder they lie; the poor old man, their father, making such pitiful dole over them, that all the beholders take his part with weeping.

Ros. Alas!

Touch. But what is the sport, monsieur, that the ladies have lost?

Le Beau. Why, this that I speak of.

Touch. Thus men may grow wiser every day! it is the first time that ever I heard, breaking of ribs was sport for ladies.

Cel. Or I, I promise thee.

Ros. But is there any else longs to see this broken music in his sides? is there yet another dotes upon rib-breaking?—Shall we see this wrestling, cousin?

Le Beau. You must, if you stay here: for here is the place appointed for the wrestling, and they are ready to perform it.

Cel. Yonder, sure, they are coming: Let us now stay and see it.

Flourish. Enter DUKE FREDERICK, Lords, ORLANDO, CHARLES, and Attendants.

Duke F. Come on; since the youth will not be entreated, his own peril on his forwardness.

Ros. Is yonder the man?

The ladies and the fool being at cross purposes, Rosalind banteringly means *bills* or *halberds*. The Clown turns it jestingly to a *law instrument*. The quibble may be countenanced by a passage in the old play of *Woman's a Weathercock*, 1612:

'Good-morrow, taylor, I abhor *bills* in a morning,
But thou mayst watch at night with *bill* in hand.'

Dr. Farmer thought 'With bills on their necks' should be the conclusion of *Le Beau's* speech, and that Rosalind should make the quibble. A soldier was anciently said to carry his bill or *harquebuss* on his neck, not on his shoulder.

Le Beau. Even he, madam.

Cel. Alas, he is too young: yet he looks successfully.

Duke F. How now, daughter and cousin? are you crept hither to see the wrestling?

Ros. Ay, my liege: so please you give us leave.

Duke F. You will take little delight in it, I can tell you, there is such odds in the men: In pity of the challenger's youth, I would fain dissuade him, but he will not be entreated: Speak to him, ladies; see if you can move him.

Cel. Call him hither, good Monsieur Le Beau.

Duke F. Do so; I'll not be by [*Duke goes apart.*]

Le Beau. Monsieur the challenger, the princesses call for you.

Orl. I attend them, with all respect and duty.

Ros. Young man, have you challenged Charles the wrestler⁶?

Orl. No, fair princess; he is the general challenger: I come but in, as others do, to try with him the strength of my youth.

Cel. Young gentleman, your spirits are too bold for your years: You have seen cruel proof of this man's strength: if you saw yourself with your eyes, or knew yourself with your judgment, the fear of your adventure would counsel you to a more equal enterprise. We pray you, for your own sake, to embrace your own safety, and give over this attempt.

Ros. Do, young sir; your reputation shall not therefore be misprised: we will make it our suit to the duke, that the wrestling might not go forward.

Orl. I beseech you, punish me not with your hard thoughts; wherein⁷ I confess me much guilty,

⁶ This wrestling match is minutely described in Lodge's novel.

⁷ Johnson thought we should read '*therein.*' Mason proposed to read *herein.* Malone explains the passage thus: '*which, however, I confess I deserve to incur, for denying such fair ladies any request.*' The expression is licentious, but these plays furnish many such.

to deny so fair and excellent ladies any thing. But let your fair eyes and gentle wishes go with me to my trial: wherein, if I be foiled, there is but one shamed that was never gracious⁸; if killed, but one dead that is willing to be so; I shall do my friends no wrong, for I have none to lament me; the world no injury, for in it I have nothing; only in the world I fill up a place, which may be better supplied when I have made it empty.

Ros. The little strength that I have, I would it were with you.

Cel. And mine, to eke out hers.

Ros. Fare you well. Pray heaven, I be deceived in you!

Cel. Your heart's desires be with you.

Cha. Come, where is this young gallant, that is so desirous to lie with his mother earth?

Orl. Ready, sir; but his will hath in it a more modest working.

Duke F. You shall try but one fall.

Cha. No, I warrant your grace; you shall not entreat him to a second, that have so mightily persuaded him from a first.

Orl. You mean to mock me after; you should not have mocked me before: but come your ways.

Ros. Now, Hercules be thy speed, young man!

Cel. I would I were invisible, to catch the strong fellow by the leg. [CHA. and ORL. wrestle.

Ros. O excellent young man!

Cel. If I had a thunderbolt in mine eye, I can tell who should down. [CHARLES is thrown. Shout.

Duke F. No more, no more.

Orl. Yes, I beseech your grace; I am not yet well breathed.

Duke F. How dost thou, Charles?

⁸ *Gracious* was anciently used in the sense of the Italian *gratiato*, i. e. *graced*, *favoured*, *countenanced*; as well as for *graceful*, *comely*, *well favoured*, in which sense Shakspeare uses it in other places.—Vide *Florio's Italian Dict. Ed. 1598*, and *The Two Gentlemen of Verona*, Act iii. Sc. 1, vol. i. p. 140, note 22.

Le Beau. He cannot speak, my lord.

Duke F. Bear him away. [*CHARLES is borne out.*]
What is thy name, young man?

Orl. Orlando, my liege; the youngest son of Sir Rowland de Bois.

Duke. F. I would, thou hadst been son to some man else.

The world esteem'd thy father honourable,
But I did find him still mine enemy:
Thou shouldst have better pleas'd me with this deed,
Hadst thou descended from another house.
But fare thee well; thou art a gallant youth;
I would, thou hadst told me of another father.

[*Exeunt DUKE FRED. Train, and LE BEAU.*]

Cel. Were I my father, coz, would I do this?

Orl. I am more proud to be Sir Rowland's son,
His youngest son⁹;—and would not change that
calling¹⁰,

To be adopted heir to Frederick.

Ros. My father lov'd Sir Rowland as his soul,
And all the world was of my father's mind:
Had I before known this young man his son,
I should have given him tears unto entreaties,
Ere he should thus have ventur'd.

Cel. Gentle cousin,
Let us go thank him, and encourage him:
My father's rough and envious disposition
Sticks me at heart.—Sir, you have well deserv'd:
If you do keep your promises in love
But justly, as you have exceeded all promise,
Your mistress shall be happy.

Ros. Gentleman,
[*Giving him a Chain from her neck.*]
Wear this for me; one out of suits with fortune¹¹;

⁹ The words 'than to be descended from any other house however high' must be understood.

¹⁰ Calling here means *appellation*, a very unusual if not unprecedented use of the word.

¹¹ Out of *suits* appears here to signify out of *favour*, discarded by fortune. To *suit with* anciently signified to *agree with*.

That could give more, but that her hand lacks means.—

Shall we go, coz?

Cel. Ay:—Fare you well, fair gentleman.

Orl. Can I not say, I thank you? My better parts Are all thrown down; and that which here stands up, Is but a quintain¹², a mere lifeless block.

Ros. He calls us back: my pride fell with my fortunes:

I'll ask him what he would:—Did you call, sir?—Sir, you have wrestled well, and overthrown More than your enemies.

Cel. Will you go, coz?

Ros. Have with you:—Fare you well.

[*Exeunt ROSALIND and CELIA.*]

Orl. What passion hangs these weights upon my tongue?

I cannot speak to her, yet she urg'd conference.

Re-enter LE BEAU.

O poor Orlando! thou art overthrown;
Or Charles, or something weaker, masters thee.

Le Beau. Good sir, I do in friendship counsel you
To leave this place: Albeit you have deserv'd
High commendation, true applause, and love;

¹² His *better parts*, i. e. his *spirits* or *senses*. A *quintain* was a figure set up for tilters to run at in mock resemblance of a tournament. The first and simplest form was a tree or post with a shield or some object affixed to it: afterwards a cross bar was fixed to the top of the post turning upon a pivot, having a broad board at the one end, and a bag full of sand suspended at the other. Sometimes it was made in resemblance of a human figure holding in the one hand a shield and in the other a bag of sand. In the sport, if the figure was struck on the shield the quintain turned on its pivot and hit the assailant with the sand bag. The skill consisted in striking the quintain dexterously so as to avoid the blow. Figures of several kinds and ample descriptions are to be found in Mr. Douce's *Illustrations of Shakspeare*, and in the *Variorum* editions. The sport of the quintain is humorously described in Laneham's Letter from Killingworth Castle, which the notice of the admirable author of 'Kenilworth', has made every reader acquainted with.

Yet such is now the duke's condition¹³,
That he misconstrues all that you have done.
The duke is humorous; what he is, indeed,
More suits you to conceive, than me to speak of.

Orl. I thank you, sir: and, pray you, tell me this;
Which of the two was daughter of the duke,
That here was at the wrestling?

Le Beau. Neither his daughter, if we judge by
manners;

But yet, indeed, the smaller¹⁴ is his daughter:
The other is daughter to the banish'd duke,
And here detain'd by her usurping uncle,
To keep his daughter company; whose loves
Are dearer than the natural bond of sisters.
But I can tell you, that of late this duke
Hath ta'en displeasure 'gainst his gentle niece;
Grounded upon no other argument,
But that the people praise her for her virtues,
And pity her for her good father's sake;
And, on my life, his malice 'gainst the lady
Will suddenly break forth.—Sir, fare you well;
Hereafter, in a better world than this,
I shall desire more love and knowledge of you.

Orl. I rest much bounden to you: fare you well!

[*Exit* LE BEAU.]

Thus must I from the smoke into the smother;
From tyrant duke, unto a tyrant brother:—
But heavenly Rosalind! [Exit.]

SCENE III. *A Room in the Palace.*

Enter CELIA and ROSALIND.

Cel. Why, cousin; why Rosalind;—Cupid have
mercy!—Not a word?

¹³ i. e. demeanour, temper, disposition. Antonio in the Merchant of Venice is called by his friend 'the best condition'd man.' Humorous is capricious. See Two Gentlemen of Verona, Act III. Sc. 1, p. 137, note 14.

¹⁴ The old copy reads *taller*, which is evidently wrong. Pope altered it to *shorter*. The present reading is Malone's.

Ros. Not one to throw at a dog.

Cel. No, thy words are too precious to be cast away upon curs, throw some of them at me; come, lame me with reasons.

Ros. Then there were two cousins laid up; when the one should be lamed with reasons, and the other mad without any.

Cel. But is all this for your father?

Ros. No, some of it for my child's father¹. O, how full of briars is this working-day world!

Cel. They are but burs, cousin, thrown upon thee in holiday foolery; if we walk not in the trodden paths, our very petticoats will catch them.

Ros. I could shake them off my coat; these burs are in my heart.

Cel. Hem them away.

Ros. I would try: if I could cry hem, and have him.

Cel. Come, come, wrestle with thy affections.

Ros. O, they take the part of a better wrestler than myself.

Cel. O, a good wish upon you! you will try in time, in despite of a fall.—But, turning these jests out of service, let us talk in good earnest: Is it possible, on such a sudden, you should fall into so strong a liking with old Sir Rowland's youngest son?

Ros. The duke my father lov'd his father dearly.

Cel. Doth it therefore ensue, that you should love his son dearly? By this kind of chase, I should hate him, for my father hated his father dearly²; yet I hate not Orlando.

Ros. No 'faith, hate him not, for my sake.

Cel. Why should I not? doth he not deserve well³?

¹ i. e. for him whom she hopes to marry and have children by. So Theobald explains this passage. Some of the modern editions read: 'my father's child.'

² Shakspeare's apparent use of *dear* in a double sense has been already illustrated. See note on *Twelfth Night*, Act v. Sc. i. Vol. I. p. 355.

³ Celia answers as if Rosalind had said 'love him, for my sake,' which is the implied sense of her words.

Ros. Let me love him for that; and do you love him, because I do:—Look, here comes the duke.

Cel. With his eyes full of anger.

Enter DUKE FREDERICK, with Lords.

Duke F. Mistress, dispatch you with your safest haste,
And get you from our court.

Ros. Me, uncle?

Duke F. You, cousin;
Within these ten days if that thou be'st found
So near our public court as twenty miles,
Thou diest for it.

Ros. I do beseech your grace,
Let me the knowledge of my fault bear with me:
If with myself I hold intelligence,
Or have acquaintance with mine own desires;
If that I do not dream, or be not frantic
(As I do trust-I am not), then, dear uncle,
Never, so much as in a thought unborn,
Did I offend your highness.

Duke F. Thus do all traitors;
If their purgation did consist in words,
They are as innocent as grace itself:—
Let it suffice thee, that I trust thee not.

Ros. Yet your mistrust cannot make me a traitor:
Tell me, whereon the likelihood depends.

Duke F. Thou art thy father's daughter, there's
enough.

Ros. So was I, when your highness took his
dukedom;
So was I, when your highness banish'd him:
Treason is not inherited, my lord;
Or, if we did derive it from our friends,
What's that to me; my father was no traitor:
Then, good my liege mistake me not so much,
To think my poverty is treacherous.

Cel. Dear sovereign, hear me speak.

Duke F. Ay, Celia; we stay'd her for your sake,
Else had she with her father rang'd along.

Cel. I did not then entreat to have her stay,
It was your pleasure, and your own remorse⁴;
I was too young that time to value her,
But now I know her; if she be a traitor,
Why so am I; we have still slept together,
Rose at an instant, learn'd, play'd, eat together;
And wheresoe'er we went, like Juno's swans,
Still we went coupled, and inseparable.

Duke F. She is too subtle for thee; and her
smoothness,
Her very silence, and her patience,
Speak to the people, and they pity her.
Thou art a fool: she robs thee of thy name;
And thou wilt show more bright, and seem more
virtuous,
When she is gone: then open not thy lips;
Firm and irrevocable is my doom
Which I have pass'd upon her; she is banish'd.

Cel. Pronounce that sentence then on me, my liege:
I cannot live out of her company.

Duke F. You are a fool:— You, niece, provide
yourself;
If you out-stay the time, upon mine honour,
And in the greatness of my word, you die.

[*Exeunt* DUKE FREDERICK and Lords.]

Cel. O my poor Rosalind! whither wilt thou go?
Wilt thou change fathers? I will give thee mine.
I charge thee, be not thou more griev'd than I am.

Ros. I have more cause.

Cel. Thou hast not, cousin;
Pr'ythee, be cheerful: know'st thou not, the duke
Hath banish'd me, his daughter?

Ros. That he hath not.

Cel. No? hath not? Rosalind lacks then the love
Which teacheth thee that thou and I am one:
Shall we be sunder'd? shall we part, sweet girl?
No; let my father seek another heir.

⁴ i. e. compassion. So in *Macbeth*;

'Stop the access and passage to remorse.'

Therefore, devise with me, how we may fly,
Whither to go, and what to bear with us:
And do not seek to take your change⁵ upon you,
To bear your griefs yourself, and leave me out;
For, by this heaven, now at our sorrows pale,
Say what thou canst, I'll go along with thee.

Ros. Why, whither shall we go?

Cel. To seek my uncle in the forest of Arden.

Ros. Alas, what danger will it be to us,
Maids as we are, to travel forth so far?

Beauty provoketh thieves sooner than gold.

Cel. I'll put myself in poor and mean attire,
And with a kind of umber⁶ smirch my face;
The like do you; so shall we pass along,
And never stir assailants.

Ros. Were it not better,
Because that I am more than common tall,
That I did suit me all points like a man?
A gallant curtle-axe⁷ upon my thigh,
A boar-spear in my hand; and (in my heart
Lie there what hidden woman's fear there will),
We'll have a swashing⁸ and a martial-outside;
As many other mannish cowards have,
That do outface it with their semblances.

Cel. What shall I call thee, when thou art a man?

Ros. I'll have no worse a name than Jove's own
page,

⁵ The second folio reads *charge*. Malone explains it 'to take your *change* or reverse of fortune upon yourself, without any aid of participation.'

⁶ 'A kind of *umber*,' a dusky yellow-coloured earth, brought from Umbria in Italy, well known to artists. In the chorus to King Henry V. we have

'—the battle's *umber'd* face.'

⁷ This was one of the old words for a *cutlass*, or short crooked sword, *coutelas*, French. It was variously spelled, *courtlas*, *courtlox*, *curtlax*. So in Fairefaxe's Tasso, b. ix. st. 82:

'His *curtlax* on his thigh, short crooked fine.'

⁸ i. e. as we now say, *dashing*; spirited and calculated to surprise. To *swash* is interpreted by Torriano, '*Strepitar con l'arme*.' Hence 'a *swash* buckler was a swaggerer, a bragging toss-blade, a Captain Slash,' according to the same authority.

And therefore look you call me Ganymede.
But what will you be call'd?

Cel. Something that hath a reference to my state;
No longer Celia, but Aliena.

Ros. But, cousin, what if we assay'd to steal
The clownish fool out of your father's court?
Would he not be a comfort to our travel?

Cel. He'll go along o'er the wide world with me;
Leave me alone to woo him: Let's away,
And get our jewels and our wealth together;
Devise the fittest time, and safest way
To hide us from pursuit that will be made
After my flight: Now go we in content,
To liberty, and not to banishment. [*Exeunt.*]

ACT II.

SCENE I. *The Forest of Arden.*

*Enter Duke senior, AMIENS, and other Lords, in
the dress of Foresters.*

Duke S. Now, my co-mates, and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but¹ the penalty of Adam,
The seasons' difference; as, the icy fang,
And churlish chiding of the winter's wind,
Which when it bites and blows upon my body,
Even till I shrink with cold, I smile, and say,—
This is no flattery; these are counsellors
That feelingly persuade me what I am.

¹ The old copy reads '*not* the penalty,' Theobald proposed to read *but*, and has been followed by subsequent editors. 'Surely the old reading is right,' says Mr. Boswell; 'here we feel *not*, do not suffer, from the penalty of Adam! for when the winter's wind blows upon my body, I *smile* and say'—

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head²;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Ami. I would not change it: Happy is your grace,
That can translate the stubbornness of fortune
Into so quiet and so sweet a style.

Duke S. Come, shall we go and kill us venison?
And yet it irks³ me, the poor dappled fools,—
Being native burghers of this desert city,—
Should in their own confines, with forked heads⁴
Have their round haunches gor'd.

1 Lord. Indeed, my lord,
The melancholy Jaques grieves at that;
And, in that kind, swears you do more usurp
Than doth your brother that hath banish'd you.
To-day, my lord of Amiens, and myself,
Did steal behind him, as he lay along
Under an oak, whose antique root peeps out
Upon the brook that brawls along this wood⁵:
To the which place a poor sequester'd stag,
That from the hunter's aim had ta'en a hurt,
Did come to languish; and, indeed, my lord,
The wretched animal heav'd forth such groans,
That their discharge did stretch his leathern coat

² It was currently believed in the time of Shakspeare that the toad had a stone contained in its head which was endued with singular virtues. This was called the *toad-stone*. Fenton in his *Secrete Wonders of Nature*, 1569, says:—'There is founde in the *heades* of olde and great *toades*, a *stone*, which they call borax or stelon: it is most commonly found in the head of an hee toad, of power to repulse poysons, and that it is a most soveraigne medicine for the stone.' Lupton, in his *One Thousand Notable Things*, and other writers mention it.

³ It *irks* me, i. e. it gives me pain. 'Mi rincresce, mi fa male.—*Torriano's Dict.*

⁴ Barbed arrows.

⁵ Gray, in his *Elegy*, has availed himself of this passage:—

'There at the foot of yonder nodding beech
That wreathes its old fantastic roots so high,
His listless length at noontide would he stretch,
And pore upon the brook that babbles by.'

Almost to bursting; and the big round tears
 Cours'd one another down his innocent nose⁶
 In piteous chase; and thus the hairy fool,
 Much marked of the melancholy Jaques,
 Stood on the extremest verge of the swift brook,
 Augmenting it with tears.

Duke S. But what said Jaques?
 Did he not moralize this spectacle?

1 Lord. O, yes, into a thousand similes.
 First, for his weeping in the needlless⁷ stream;
Poor deer, quoth he, *thou mak'st a testament*
As worldlings do, giving thy sum of more
*To that which had too much*⁸: Then, being alone,
 Left and abandon'd of his velvet friends;
 'Tis right, quoth he; *this misery doth part*
The flux of company: Anon, a careless herd,
 Full of the pasture, jumps along by him,
 And never stays to greet him; *Ay*, quoth Jaques,
Sweep on, you fat and greasy citizens;
 'Tis just the fashion: *Wherefore do you look*
Upon that poor and broken bankrupt there?
 Thus most invectively he pierceth through
 The body of country, city, court,
 Yea, and of this our life; swearing, that we
 Are mere usurpers, tyrants, and what's worse,
 To fright the animals, and to kill them up,
 In their assign'd and native dwelling-place.

⁶ 'Saucius at quadrupes nota intra tecta refugit
 Successitque gemens stabulis; questuque cruentus
 Atque imploranti similis, tectum omne replevit.'

Virg.

In a note on a similar passage in the *Polyolbion* it is said:—
 'The harte weepeth at his dying: his tears are held to be pre-
 cious in medicine.'

⁷ i. e. the stream that needed not such a supply of moisture.

⁸ So in Shakspeare's *Lover's Complaint*:—

'————in a river——

Upon whose weeping margin she was set
 Like usury applying wet to wet.'

Again in *King Henry VI. Part III. Act v. Sc. 4*:—

'With tearful eyes add water to the sea,
 And give more strength to that which hath too much.'

Duke S. And did you leave him in this contemplation?

2 Lord. We did, my lord, weeping and commenting Upon the sobbing deer.

Duke S. Show me the place;
I love to cope⁹ him in these sullen fits,
For then he's full of matter.

2 Lord. I'll bring you to him straight. [*Exeunt.*]

SCENE II. *A Room in the Palace.*

Enter DUKE FREDERICK, Lords, and Attendants.

Duke F. Can it be possible that no man saw them?
It cannot be: some villains of my court
Are of consent and sufferance in this.

1 Lord. I cannot hear of any that did see her.
The ladies, her attendants of her chamber,
Saw her a-bed; and, in the morning early,
They found the bed untreasur'd of their mistress.

2 Lord. My lord, the roynish¹ clown, at whom
so oft
Your grace was wont to laugh, is also missing.
Hesperia, the princess' gentlewoman,
Confesses, that she secretly o'er-heard
Your daughter and her cousin much commend
The parts and graces of the wrestler²
That did but lately foil the sinewy Charles;
And she believes, wherever they are gone,
That youth is surely in their company.

Duke F. Send to his brother; fetch that gallant
hither;
If he be absent, bring his brother to me,
I'll make him find him: do this suddenly;

⁹ i. e. to encounter him. Thus in *K. Henry VIII.* Act i. Sc. 2:
'——cope malicious censurers.'

¹ 'The roynish clown,' mangy or scurvy, from *roigneux*, French.
The word is used by Chaucer.

² *Wrestler* is here to be sounded as a trisyllable.

And let not search and inquisition quail³
To bring again these foolish run-aways. [*Exeunt.*]

SCENE III. *Before Oliver's House.*

Enter ORLANDO and ADAM, meeting.

Orl. Who's there?

Adam. What! my young master?—O, my gentle master,

O, my sweet master, O you memory¹
Of old Sir Rowland! why, what make you here?
Why are you virtuous? Why do people love you?
And wherefore are you gentle, strong, and valiant?
Why would you be so fond² to overcome
The bony priser³ of the humorous duke?
Your praise is come too swiftly home before you.
Know you not, master, to some kind of men
Their graces serve them but as enemies?
No more do yours; your virtues, gentle master,
Are sanctified and holy traitors to you.
O, what a world is this, when what is comely
Envenoms him that bears it!

Orl. Why, what's the matter?

Adam. O unhappy youth,
Come not within these doors; within this roof

³ 'To quail,' says Steevens, 'is to faint, to sink into dejection.' It may be so, but in neither of these senses is the word here used by Shakspeare. Cotgrave will lead us to the meaning of it in this place, 'to quaille, fade, faile,' are among the interpretations he gives of the word *Alachir*, and *fail* is the sense required by the context of the above passage. So in *Tancred and Gis-munda*:—

'For as the world wore on and waxed old,
So virtue quail'd, and vice began to grow.'

¹ Shakspeare uses *memory* for *memorial*. So in *Lear*, Act iv. Sc. 7:—

'Those weeds are *memories* of those worser hours.'
And in *The Atheist's Tragedy*, by C. Turner, 1611:—

'And with his body place that *memory*
Of noble Charlemont.'

² i. e. rash, foolish.

³ I suspect that a *priser* was the term for a *wrestler*, a *prise* was a term in that sport for a grappling or hold taken.

The enemy of all your graces lives:
Your brother—(no, no brother: yet the son—
Yet not the son;—I will not call him son
Of him I was about to call his father),—
Hath heard your praises; and this night he means
To burn the lodging where you use to lie,
And you within it: if he fail of that,
He will have other means to cut you off:
I overheard him, and his practices⁴.
This is no place⁵, this house is but a butchery;
Abhor it, fear it, do not enter it.

Orl. Why, whither, Adam, wouldst thou have
me go?

Adam. No matter whither, so you come not here.

Orl. What, wouldst thou have me go and beg my
food?

Or, with a base and boisterous sword, enforce
A thievish living on the common road?
This I must do, or know not what to do:
Yet this I will not do, do how I can;
I rather will subject me to the malice
Of a diverted blood⁶, and bloody brother.

Adam. But do not so: I have five hundred crowns,
The thrifty hire I sav'd under your father,
Which I did store, to be my foster-nurse,
When service should in my old limbs lie lame,
And unregarded age in corners thrown;
Take that: and He that doth the ravens feed,
Yea, providently caters for the sparrow⁷,
Be comfort to my age! Here is the gold;
All this I give you: Let me be your servant;
Though I look old, yet I am strong and lusty:
For in my youth I never did apply
Hot and rebellious liquors in my blood;

⁴ i. e. treacherous devices.

⁵ *Place* here signifies a *seat*, a *mansion*, a *residence*: it is not yet obsolete in this sense.

⁶ i. e. blood turned out of a course of nature. Affections alienated.

⁷ See St. Luke, xii. 6 and 24.

Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly: let me go with you;
I'll do the service of a younger man
In all your business and necessities.

Orl. O good old man; how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed!
Thou art not for the fashion of these times,
Where none will sweat, but for promotion;
And having that, do choke their service up
Even with the having⁸: it is not so with thee.
But, poor old man, thou prun'st a rotten tree,
That cannot so much as a blossom yield,
In lieu of all thy pains and husbandry:
But come thy ways, we'll go along together;
And ere we have thy youthful wages spent,
We'll light upon some settled low content.

Adam. Master, go on, and I will follow thee,
To the last gasp, with truth and loyalty.—
From seventeen years till now almost fourscore
Here lived I, but now live here no more.
At seventeen years many their fortunes seek;
But at fourscore, it is too late a week:
Yet fortune cannot recompense me better,
Than to die well, and not my master's debtor.

[*Exeunt.*]

SCENE IV. *The Forest of Arden.*

*Enter ROSALIND in boy's clothes, CELIA, drest like
a Shepherdess, and TOUCHSTONE.*

Ros. O Jupiter! how weary¹ are my spirits!

Touch. I care not for my spirits, if my legs were
not weary.

⁸ Even with the promotion gained by service is service extinguished.

¹ The old copy reads *merry*; perhaps rightly. Rosalind's language as well as her dress may be intended to have an assumed character.

Ros. I could find in my heart to disgrace my man's apparel, and to cry like a woman: but I must comfort the weaker vessel, as doublet and hose ought to show itself courageous to petticoat: therefore, courage, good Aliena.

Cel. I pray you, bear with me; I cannot go no further.

Touch. For my part, I had rather bear with you, than bear you; yet I should bear no cross², if I did bear you; for, I think, you have no money in your purse.

Ros. Well, this is the forest of Arden.

Touch. Ay, now am I in Arden: the more fool I: when I was at home, I was in a better place; but travellers must be content.

Ros. Ay, be so, good Touchstone:—Look you, who comes here; a young man, and an old, in solemn talk.

Enter CORIN and SILVIUS.

Cor. That is the way to make her scorn you still.

Sil. O Corin, that thou knew'st how I do love her!

Cor. I partly guess; for I have lov'd ere now.

Sil. No, Corin, being old, thou canst not guess; Though in thy youth thou wast as true a lover As ever sigh'd upon a midnight pillow: But if thy love were ever like to mine (As sure I think did never man love so), How many actions most ridiculous Hast thou been drawn to by thy fantasy?

Cor. Into a thousand that I have forgotten.

Sil. O, thou didst then ne'er love so heartily: If thou remember'st not the slightest folly That ever love did make thee run into, Thou hast not lov'd:

Or if thou hast not sat as I do now, Wearying thy hearer in thy mistress' praise,

² A cross was a piece of money stamped with a cross; on this Shakspeare often quibbles.

Thou hast not lov'd:
Or if thou hast not broke from company,
Abruptly, as my passion now makes me,
Thou hast not lov'd: O Phebe, Phebe, Phebe!

[*Exit* SILVIUS.]

Ros. Alas, poor shepherd! searching of thy wound,
I have by hard adventure found mine own.

Touch. And I mine: I remember, when I was in
love, I broke my sword upon a stone, and bid him
take that for coming anight to Jane Smile: and I
remember the kissing of her batlet³, and the cow's
dugs that her pretty chopp'd hands had milk'd:
and I remember the wooing of a peascod⁴ instead
of her; from whom I took two cods, and, giving
her them again, said, with weeping tears, *Wear
these for my sake.* We, that are true lovers, run
into strange capers: but as all is mortal in nature,
so is all nature in love mortal⁵ in folly.

Ros. Thou speak'st wiser than thou art 'ware of.

Touch. Nay, I shall ne'er be 'ware of mine own
wit, till I break my shins against it.

Ros. Jove! Jove! this shepherd's passion
Is much upon my fashion.

Touch. And mine; but it grows something stale
with me.

Cel. I pray you, one of you question yond man,
If he for gold will give us any food;
I faint almost to death.

Touch. Holla; you, clown!

Ros. Peace, fool: he's not thy kinsman.

Cor. Who calls?

Touch. Your betters, sir.

Cor. Else are they very wretched.

³ *Batlet*, the instrument with which washers beat clothes.

⁴ A *peascod*. This was the ancient term for *peas* growing or gathered, the *cod* being what we now call the *pod*. It is evident why Shakspeare uses the former word.

⁵ In the middle counties, says Johnson, they use *mortal* as a particle of amplification, as *mortal* tall, *mortal* little. So the meaning here may be 'abounding in folly'.

Ros. Peace, I say:—
Good even to you, friend.

Cor. And to you, gentle sir, and to you all.

Ros. I pr'ythee, shepherd, if that love, or gold,
Can in this desert place buy entertainment,
Bring us where we may rest ourselves, and feed:
Here's a young maid with travel much oppress'd,
And faints for succour.

Cor. Fair sir, I pity her,
And wish for her sake, more than for mine own,
My fortunes were more able to relieve her:
But I am shepherd to another man,
And do not shear the fleeces that I graze;
My master is of churlish disposition,
And little recks⁶ to find the way to heaven
By doing deeds of hospitality:
Besides, his cote⁷, his flocks, and bounds of feed,
Are now on sale, and at our sheepcote now,
By reason of his absence, there is nothing
That you will feed on: but what is, come see,
And in my voice⁸ most welcome shall you be.

Ros. What is he that shall buy his flock and pasture?

Cor. That young swain that you saw here but
erewhile,

That little cares for buying any thing.

Ros. I pray thee, if it stand with honesty,
Buy thou the cottage, pasture, and the flock,
And thou shalt have to pay for it of us.

Cel. And we will mend thy wages: I like this place,
And willingly could waste my time in it.

Cor. Assuredly, the thing is to be sold:
Go with me: if you like, upon report,
The soil, the profit, and this kind of life,

⁶ i. e. heeds, cares for. So in *Hamlet*:—'and recks not his own rede.'

⁷ i. e. cot or cottage, the word is still used in its compound form, as sheepcote in the next line.

⁸ In my voice, as far as I have a voice or vote, as far as I have the power to bid you welcome.

I will your very faithful feeder be,
And buy it with your gold right suddenly. [*Exeunt.*]

SCENE V. *The same.*

Enter AMIENS, JAQUES, and others.

SONG.

Ami. Under the greenwood tree,
Who loves to lie with me,
And turn¹ his merry note
Unto the sweet bird's throat,
Come hither, come hither, come hither:
Here shall he see
No enemy,
But winter and rough weather.

Jaq. More, more, I pr'ythee, more.

Ami. It will make you melancholy, monsieur Jaques.

Jaq. I thank it. More, I pr'ythee, more. I can suck melancholy out of a song, as a weazel sucks eggs: More, I pr'ythee, more.

Ami. My voice is ragged²; I know, I cannot please you.

Jaq. I do not desire you to please me, I do desire you to sing: Come, more; another stanza: Call you them stanzas?

Ami. What you will, monsieur Jaques.

Jaq. Nay, I care not for their names; they owe me nothing: Will you sing?

Ami. More at your request, than to please myself.

¹ The old copy reads: 'And *turne* his merry note,' which Pope altered unnecessarily to *tune*, the reading of all the modern editions. That the old copy was right appears from the following line in Hall's Satires, B. vi. S. 1:—

'While threadbare Martial *turns* his merry note.'

Steevens has justly observed, that to *turn* a *tune* or a *note* is still a current phrase among vulgar musicians.

² *Ragged* and *rugged* had formerly the same meaning. So in Nashe's Apology of Pierce Pennilesse, 1593. 'I would trot a false gallop through the rest of his *ragged* verses.'

Jaq. Well then, if ever I thank any man, I'll thank you: but that they call compliment, is like the encounter of two dog-apes; and when a man thanks me heartily, methinks, I have given him a penny, and he renders me the beggarly thanks. Come, sing; and you that will not, hold your tongues.

Ami. Well, I'll end the song.—Sirs, cover the while; the duke will drink under this tree!—he hath been all this day to look you.

Jaq. And I have been all this day to avoid him. He is too disputable³ for my company: I think of as many matters as he; but I give heaven thanks, and make no boast of them. Come, warble, come.

SONG.

*Who doth ambition shun, [All together here.
And loves to live i' the sun,
Seeking the food he eats,
And pleas'd with what he gets,
Come hither, come hither, come hither;
Here shall he see
No enemy,
But winter and rough weather.*

Jaq. I'll give you a verse to this note, that I made yesterday in despite of my invention.

Ami. And I'll sing it.

Jaq. Thus it goes:

*If it do come to pass,
That any man turn ass,
Leaving his wealth and ease,
A stubborn will to please,
Ducdàme, ducdàme, ducdàme⁴;
Here shall he see,
Gross fools as he,
An if he will come to me.*

³ *Disputable*, i. e. disputatious.

⁴ Sir Thomas Hanmer reads *duc ad me*, i. e. bring him to me, which reading Johnson highly approves.

Ami. What's that *ducdàme*?

Jaq. 'Tis a Greek invocation, to call fools into a circle. I'll go sleep if I can; if I cannot, I'll rail against all the first-born of Egypt⁵.

Ami. And I'll go seek the duke; his banquet is prepar'd. [*Exeunt severally.*]

SCENE VI. *The same.*

Enter ORLANDO and ADAM.

Adam. Dear master, I can go no further: O, I die for food! Here lie I down, and measure out my grave⁶. Farewell, kind master.

Orl. Why, how now, Adam! no greater heart in thee? Live a little; comfort a little; cheer thyself a little: If this uncouth forest yield any thing savage, I will either be food for it, or bring it for food to thee. Thy conceit is nearer death than thy powers. For my sake, be comfortable; hold death awhile at the arm's end: I will here be with thee presently; and if I bring thee not something to eat, I'll give thee leave to die: but if thou diest before I come, thou art a mocker of my labour. Well said! thou look'st cheerly: and I'll be with thee quickly.—Yet thou liest in the bleak air: Come, I will bear thee to some shelter; and thou shalt not die for lack of a dinner, if there live any thing in this desert. Cheerly, good Adam! [*Exeunt.*]

SCENE VII. *The same.*

A Table set out.

Enter Duke senior, AMIENS, Lords, and others.

Duke S. I think he be transform'd into a beast; For I can no where find him like a man.

⁵ 'The firstborn of Egypt,' a proverbial expression for *highborn* persons; it is derived from Exodus, xii. 29.

⁶ So in *Romeo and Juliet*:—

'—fall upon the ground, as I do now,

'Taking the measure of an unmade grave.'

1 Lord. My lord, he is but even now gone hence:
Here was he merry, hearing of a song.

Duke S. If he, compáct of jars¹, grow musical,
We shall have shortly discord in the spheres:—
Go, seek him; tell him, I would speak with him.

Enter JAQUES.

1 Lord. He saves my labour by his own approach.

Duke S. Why, how now, monsieur! what a life
is this,

That your poor friends must woo your company?
What! you look merrily.

Jaq. A fool, a fool!—I met a fool i' the forest,
A motley fool;—a miserable world!

As I do live by food, I met a fool;
Who laid him down and bask'd him in the sun,
And rail'd on lady Fortune in good terms,
In good set terms,—and yet a motley fool.

Good-morrow, fool, quoth I: No, sir, quoth he,
Call me not fool, till heaven hath sent me fortune²:

And then he drew a dial from his poke;
And looking on it with lack-lustre eye,
Says, very wisely, *It is ten o'clock:*

Thus may we see, quoth he, how the world wags:
'Tis but an hour ago, since it was nine;

And after an hour more, 'twill be eleven;

And so, from hour to hour, we ripe and ripe,

And then, from hour to hour, we rot and rot,

And thereby hangs a tale. When I did hear

The motley fool thus moral on the time,

My lungs began to crow like chanticleer,

That fools should be so deep-contemplative;

And I did laugh, sans intermission,

An hour by his dial.—O noble fool!

A worthy fool! Motley's the only wear³.

¹ i. e. made up of discords. In the Comedy of Errors we have
'compact of credit,' for made up of credulity.

² Alluding to the proverb, *Fortuna favet fatuis*, 'Fools have
fortune.'

³ The fool was anciently dressed in a party-coloured coat.

Duke S. What fool is this?

Jaq. O worthy fool!—One that hath been a courtier;

And says, if ladies be but young, and fair,
They have the gift to know it: and in his brain,—
Which is as dry as the remainder biscuit⁴
After a voyage,—he hath strange places cramm'd
With observation, the which he vents
In mangled forms:—O, that I were a fool!
I am ambitious for a motley coat.

Duke S. Thou shalt have one.

Jaq. It is my only suit⁵;
Provided, that you weed your better judgments
Of all opinion that grows rank in them,
That I am wise. I must have liberty
Withal, as large a charter as the wind⁶,
To blow on whom I please; for so fools have:
And they that are most galled with my folly,
They most must laugh: And why, sir, must they so?
The *why* is plain as way to parish church:
He, that a fool doth very wisely hit,
Doth very foolishly, although he smart,
Not to seem senseless of the bob: if not,
The wise man's folly is anatomiz'd
Even by the squand'ring glances of the fool.
Invest me in my motley; give me leave
To speak my mind, and I will through and through
Cleanse the foul body of the infected world⁸,
If they will patiently receive my medicine.

⁴ So in Ben Jonson's *Every Man out of his Humour*:—

'And now and then breaks a dry biscuit jest,
Which, that it may more easily be chew'd,
He steeps in his own laughter.'

⁵ 'My only *suit*,' a quibble between *petition* and *dress* is here intended. So in Act v. 'Not out of your *apparel*, but out of your *suit*.'

⁶ In *Henry V.* we have:—

'The *wind*, that *charter'd* libertine, is still.'

⁷ The old copies read only, *seem senseless*, &c. *not to were* supplied by Theobald.

⁸ So in *Macbeth*:—

'Cleanse the stuff'd bosom of that perilous stuff.'

Duke S. Fye on thee! I can tell what thou wouldst do.

Jaq. What, for a counter⁹, would I do, but good?

Duke S. Most mischievous foul sin, in chiding sin:
For thou thyself hast been a libertine,
As sensual as the brutish sting¹⁰ itself;
And all the embossed sores, and headed evils,
That thou with licence of free foot hast caught,
Wouldst thou disgorge into the general world.

Jaq. Why, who cries out on pride,
That can therein tax any private party?
Doth it not flow as hugely as the sea,
Till that the very very means do ebb¹¹?
What woman in the city do I name,
When that I say, The city-woman bears
The cost of princes on unworthy shoulders?
Who can come in, and say, that I mean her,
When such a one as she, such is her neighbour?
Or what is he of basest function,
That says, his bravery¹² is not on my cost,
(Thinking that I mean him), but therein suits
His folly to the mettle of my speech?
There then; How then, what then¹³? Let me see
wherein

⁹ About the time when this play was written, the French *counters* (i. e. pieces of false money used as a means of reckoning) were brought into use in England. They are again mentioned in *Troilus and Cressida*, and in *The Winter's Tale*.

¹⁰ So in Spenser's *Faerie Queene*, b. i. c. xii. :—

‘A herd of bulls whom kindly rage doth *sting*.’

Again, b. ii. c. xii. :—

‘As if that hunger's point or Venus' *sting*
Had them enrag'd.’

And in *Othello* :—

‘—our carnal *stings*, our unbitted lusts.’

¹¹ The old copies read :

‘Till that the *weary* very means do ebb, &c.’

The emendation is by Pope.

¹² Finery.

¹³ Malone thinks we should read, *where* then? in this redundant line. So in *Othello* :—

‘What then? How then? *Where's* satisfaction?’

My tongue hath wrong'd him: if it do him right,
Then he hath wrong'd himself; if he be free,
Why then, my taxing like a wild goose flies,
Unclaim'd of any man.—But who comes here?

Enter ORLANDO, with his Sword drawn.

Orl. Forbear, and eat no more.

Jaq. Why, I have eat none yet.

Orl. Nor shalt not, till necessity be serv'd.

Jaq. Of what kind should this cock come of?

Duke S. Art thou thus bolden'd, man, by thy
distress;

Or else a rude despiser of good manners,
That in civility thou seem'st so empty?

Orl. You touch'd my vein at first; the thorny
point

Of bare distress hath ta'en¹⁴ from me the show
Of smooth civility: yet I am inland bred¹⁵,
And know some nurture¹⁶: But forbear, I say;
He dies, that touches any of this fruit,
Till I and my affairs are answered.

Jaq. An you will not be answered with reason,
I must die.

Duke S. What would you have? Your gentleness
shall force,

More than your force move us to gentleness.

Orl. I almost die for food, and let me have it.

Duke S. Sit down and feed, and welcome to our
table.

Orl. Speak you so gently? Pardon me, I pray
you:

I thought, that all things had been savage here;

¹⁴ 'We might read *torn* with more elegance,' says Johnson, 'but elegance alone will not justify alteration.'

¹⁵ *Inland* here, and elsewhere in this play, is the opposite to *outland*, or *upland*. Orlando means to say that he had not been bred among clowns.

¹⁶ *Nurture* is education, breeding, manners. 'It is a point of *nourtour* or *good manners* to salute them that you meete.' *Urbanitas est salutare obvios*. Baret's *Alvearie*, 1573. And again: 'She is a *manerly* maide and well *nourtured*.' *Ibid.* in *voce maner*.

And therefore put I on the countenance
 Of stern commandment: But whate'er you are,
 That in this desert inaccessible¹⁷,
 Under the shade of melancholy boughs,
 Lose and neglect the creeping hours of time;
 If ever you have look'd on better days,
 If ever been where bells have knoll'd to church;
 If ever sat at any good man's feast;
 If ever from your eye-lids wip'd a tear,
 And know what 'tis to pity, and be pitied;
 Let gentleness my strong enforcement be:
 In the which hope, I blush, and hide my sword.

Duke S. True is it that we have seen better days;
 And have with holy bell been knell'd to church:
 And sat at good men's feasts; and wip'd our eyes
 Of drops that sacred pity hath engender'd:
 And therefore sit you down in gentleness,
 And take upon command¹⁸ what help we have,
 That to your wanting may be ministered.

Orl. Then, but forbear your food a little while,
 Whiles, like a doe, I go to find my fawn,
 And give it food¹⁹. There is an old poor man,
 Who after me hath many a weary step
 Limp'd in pure love: till he be first suffic'd,—
 Oppress'd with two weak evils, age and hunger,—
 I will not touch a bit.

Duke S. Go find him out,
 And we will nothing waste till you return.

Orl. I thank ye; and be bless'd for your good
 comfort! [*Exit.*

Duke S. Thou seest, we are not all alone un-
 happy:
 This wide and universal theatre

¹⁷ 'This desert inaccessible.' So in *The adventures of Simonides*, by Barnabe Riche, 1580: '—and onely acquainted himselfe with this *unaccessible desert*.'

¹⁸ i. e. at your own command.

¹⁹ So in *Venus and Adonis*:

'Like a milch doe, whose swelling dugs do ake,
 Hasting to feede her fawn.'

Presents more woful pageants than the scene
Wherein we play in²⁰.

Jaq. All the world's a stage,
And all the men and women merely players:
They have their exits, and their entrances;
And one man in his time plays many parts,
His acts being seven ages²¹. At first, the infant,
Mewling and puking in the nurse's arms;
And then, the whining school-boy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school: And then, the lover;
Sighing like furnace²², with a woful ballad
Made to his mistress' eye-brow: Then, a soldier;
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden²³ and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth: And then, the justice;

²⁰ Pleonasms of this kind were by no means uncommon in the writers of Shakspeare's age: 'I was afearde to what end his talke would come to.' *Baret*. In *Coriolanus*, Act ii. Sc. 1:

'In what enormity is Marcius poor in.

And in *Romeo and Juliet*, Act i. Chorus:

'That fair for which love groan'd for.'

²¹ In the old play of *Damon and Pythias*, we have—'Pythagoras said, that this world was like a stage whereon many play their parts.' And in *The Legend of Orpheus and Euridice*, 1597:

'Unhappy man—

Whose life a sad continuall tragedie,

Himself the actor, in the world, the stage,

While as the acts are measured by his age.'

In *The Treasury of Ancient and Modern Times*, 1613, is a division of the life of man into *seven ages*, said to be taken from *Proclus*: and it appears from *Brown's Vulgar Errors*, that *Hippocrates* also divided man's life into seven degrees or stages, though he differs from *Proclus* in the number of years allotted to each stage. Dr. Henley mentions an old emblematical print, entitled, *The Stage of Man's Life divided into Seven Ages*, from which he thinks Shakspeare more likely to have taken his hint than from *Hippocrates*, or *Proclus*; but he does not tell us that this print was of Shakspeare's age. Steevens refers to the *Totus mundus exerceat histrioniam* of *Petronius*, with whom probably the sentiment originated. Shakspeare has again referred to it in *The Merchant of Venice*:

'I hold the world but as the world, Gratiano,

A stage where every man must play his part.'

²² So in *Cymbeline*: 'He *furnaceth* the thick sighs from him.'

²³ One of the ancient senses of *sudden* is *violent*.

In fair round belly, with good capon lin'd,
 With eyes severe, and beard of formal cut,
 Full of wise saws and modern²⁴ instances,
 And so he plays his part: The sixth age shifts
 Into the lean and slipper'd pantalo²⁵;
 With spectacles on nose, and pouch on side;
 His youthful hose well sav'd, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes
 And whistles in his sound: Last scene of all,
 That ends this strange eventful history,
 Is second childishness, and mere oblivion;
 Sans teeth, sans eyes, sans taste, sans every thing.

Re-enter ORLANDO, with ADAM.

Duke S. Welcome: Set down your venerable
 burden,
 And let him feed.

Orl. I thank you most for him.

Adam. So had you need;
 I scarce can speak to thank you for myself.

Duke S. Welcome, fall to: I will not trouble you
 As yet, to question you about your fortunes:—
 Give us some music; and, good cousin, sing.

AMIENS sings.

SONG.

I.

*Blow, blow, thou winter wind,
 Thou art not so unkind²⁶
 As man's ingratitude;*

²⁴ Trite, common, trivial.

²⁵ The *pantalo* was a character in the old Italian farces; it represented, as Warburton observes, a thin emaciated old man in *slippers*. Nashe mentions the character in his *Pierce Pennilesse*. And in *The Plotte of the Deade Man's Fortune*, printed by Malone: 'Enter the *panteloun* and *pescode* with *spectacles*.'

²⁶ That is, thy action is not so contrary to thy *kind*, so *unnatural*, as the ingratitude of man. Thus in *Venus and Adonis*:
 'O had thy mother borne so bad a mind,
 She had not brought forth thee, but dy'd *unkind*'.

Thy tooth is not so keen,
 Because thou art not seen²⁷,
 Although thy breath be rude.
 Heigh, ho! sing, heigh, ho! unto the green holly:
 Most friendship is feigning, most loving mere folly:
 Then, heigh, ho, the holly!
 This life is most jolly.

II.

Freeze, freeze, thou bitter sky,
 That dost not bite so nigh
 As benefits forgot:
 Though thou the waters warp²⁸.
 Thy sting is not so sharp,
 As friend remember'd not²⁹.
 Heigh, ho! sing, heigh, ho! &c.

²⁷ Johnson thus explains this line, which some of the editors have thought corrupt or misprinted: 'Thou winter wind, says Amiens, thy rudeness gives the less pain, as *thou art not seen*, as thou art an enemy that dost not brave us with thy presence, and whose unkindness is therefore not aggravated by insult.' So in the Sonnet introduced into Love's Labour's Lost:

'Through the velvet leaves the wind
 All unseen 'gan passage find.'

Again in Measure for Measure:

'To be imprison'd in the viewless winds.'

²⁸ 'Though thou the waters warp.' Mr. Holt White has pointed out a Saxon adage in Hickes's Thesaurus, vol. i. p. 221: *Winter sceal geweorpan weder, Winter shall warp water*. So that Shakespeare's expression was anciently proverbial. To warp, from the Gothic *Wairpan* jacere, projicere, signified anciently to weave, as may be seen in Florio's Dict. v. *ordire*; or in Cotgrave v. *ourdir*. 'Though thou the waters warp' may therefore be explained, as Mr. Nares suggests, 'Though thou weave the waters into a firm texture.' The following very apt illustration, which has occurred to me in Propertius, was probably unknown to the Poet:

'Africus in glaciem frigore nectit aquas.'—*El. 3. lib. iv.*

The context of the song

'Freeze, freeze, thou bitter sky'—

is also in favour of this explanation; those who have seen the beautiful experiment of the congelation of water by artificial means, the projection of intersecting spiculae, and the network appearance which first takes place on the surface, would be inclined to think the expression 'to warp or weave the water' appropriate.

²⁹ Remember'd for remembering. So afterwards in Act iii. Sc. ult. 'And now I am remember'd,' i. e. and now that I bethink me, &c.

Duke S. If that you were the good Sir Rowland's son,—

As you have whisper'd faithfully you were;
And as mine eye doth his effigies witness
Most truly limn'd, and living in your face,—
Be truly welcome hither: I am the duke,
That lov'd your father: The residue of your fortune,
Go to my cave and tell me.—Good old man,
Thou art right welcome as thy master is:
Support him by the arm.—Give me your hand,
And let me all your fortunes understand. [*Exeunt.*]

ACT III.

SCENE I. *A Room in the Palace.*

Enter Duke FREDERICK, OLIVER, Lords, and Attendants.

Duke F. Not see him since? Sir, sir, that cannot be:

But were I not the better part made mercy,
I should not seek an absent argument¹
Of my revenge, thou present: But look to it;
Find out thy brother, wheresoe'er he is;
Seek him with candle: bring him dead or living,
Within this twelvemonth, or turn thou no more
To seek a living in our territory.
Thy lands, and all things that thou dost call thine,
Worth seizure, do we seize into our hands;
Till thou canst quit thee by thy brother's mouth,
Of what we think against thee.

Oli. O, that your highness knew my heart in this!
I never lov'd my brother in my life.

¹ The *argument* is used for the contents of a book; thence Shakspeare considered it as meaning the *subject*, and then used it for *subject* in another sense.

Duke F. More villain thou.—Well, push him out of doors;
And let my officers of such a nature
Make an extent² upon his house and lands:
Do this expediently³, and turn him going. [*Exeunt.*

SCENE II. *The Forest.*

Enter ORLANDO, with a paper.

Orl. Hang there, my verse, in witness of my love:
And thou, thrice-crowned queen of night¹, survey
With thy chaste eye, from thy pale sphere above,
Thy huntress' name, that my full life doth sway.
O Rosalind! these trees shall be my books,
And in their barks my thoughts I'll character;
That every eye, which in this forest looks,
Shall see thy virtue witness'd every where.
Run, run, Orlando; carve, on every tree,
The fair, the chaste, and unexpressive² she. [*Exit.*

Enter CORIN and TOUCHSTONE.

Corin. And how like you this shepherd's life,
master Touchstone?

Touch. Truly, shepherd, in respect of itself, it is
a good life; but in respect that it is a shepherd's

² Seize by legal process.

³ i. e. *expeditiously*. Expedient is used by Shakspeare throughout his plays for *expeditious*. So in *K. John*:

'His marches are *expedient* to this town.'

And in *K. Richard II.*

'Are making hither with all due *expedience*.'

¹ This passage seems to evince a most intimate knowledge of ancient mythology, but Shakspeare was doubtless familiar with that fine racy old poet Chapman's Hymns to Night and to Cynthia, which, though over-informed with learning, have many highly poetical passages, among which the following may have been in our poet's mind:

Nature's bright *eye-sight*, and the night's fair soul,
That with thy *triple forehead* dost control
Earth, seas, and hell.' *Hymnus in Cynthiam*, 1594.

All the learning of all the mythologists was poured forth in the notes to these poems.

² i. e. *inexpressible*. So Milton in his Hymn on the Nativity:

'Harping with loud and solemn quire,
With *unexpressive* notes to heaven's newborn heir.'

life, it is naught. In respect that it is solitary, I like it very well; but in respect that it is private, it is a very vile life. Now in respect it is in the fields, it pleaseth me well; but in respect it is not in the court, it is tedious. As it is a spare life, look you, it fits my humour well; but as there is no more plenty in it, it goes much against my stomach. Hast any philosophy in thee, shepherd?

Cor. No more, but that I know, the more one sickens, the worse at ease he is; and that he that wants money, means, and content, is without three good friends:—That the property of rain is to wet, and fire to burn: That good pasture makes fat sheep; and that a great cause of the night, is lack of the sun: That he that hath learned no wit by nature nor art, may complain of³ good breeding, or comes of a very dull kindred.

Touch. Such a one is a natural⁴ philosopher. Wast ever in court, shepherd?

Cor. No, truly.

Touch. Then thou art damn'd.

Cor. Nay, I hope,—

Touch. Truly, thou art damn'd; like an ill-roasted egg, all on one side⁵.

Cor. For not being at court? Your reason.

Touch. Why, if thou never wast at court, thou never saw'st good manners; if thou never saw'st good manners, then thy manners must be wicked; and wickedness is sin, and sin is damnation: Thou art in a parlous state, shepherd.

³ 'Of good breeding,' &c. The anomalous use of this preposition has been remarked on many occasions in these plays. In *The Sad Shepherd*, Lionel says of Amie:

'She's sick of the young shepherd that bekist her.'

i. e. sick for him, or wanting him.

⁴ A *natural* being a common term for a fool, Touchstone evidently intended to quibble on the word.

⁵ 'Touchstone,' says Malone, 'I apprehend only means to say, that Corin is completely damned; as irretrievably destroyed as an egg that is spoiled in the roasting, by being done on one side only.' With Johnson I must say, that 'I do not fully comprehend the meaning of this jest.'

Cor. Not a whit, Touchstone: those, that are good manners at the court, are as ridiculous in the country, as the behaviour of the country is most mockable at the court. You told me, you salute not at the court, but you kiss your hands; that courtesy would be uncleanly, if courtiers were shepherds.

Touch. Instance, briefly; come, instance.

Cor. Why, we are still handling our ewes; and their fells, you know, are greasy.

Touch. Why, do not your courtier's hands sweat? and is not the grease of a mutton as wholesome as the sweat of a man? Shallow, shallow: A better instance, I say; come.

Cor. Besides, our hands are hard.

Touch. Your lips will feel them the sooner. Shallow, again: A more sounder instance, come.

Cor. And they are often tarr'd over with the surgery of our sheep; And would you have us kiss tar? The courtier's hands are perfumed with civet.

Touch. Most shallow man! Thou worms-meat, in respect of a good piece of flesh: Indeed!—Learn of the wise, and perpend: Civet is of a baser birth than tar; the very uncleanly flux of a cat. Mend the instance, shepherd.

Cor. You have too courtly a wit for me; I'll rest.

Touch. Wilt thou rest damn'd? God help thee, shallow man! God make incision⁶ in thee! thou art raw⁷.

⁶ 'God make incision in thee! thou art raw.' It has been ingeniously urged that *insition* or *grafting* is here meant, and that the phrase may be explained 'God put knowledge into thee,'—but we want instances to confirm this. Steevens thought the allusion here was to the common expression of *cutting for the simples*; and the subsequent speech of Touchstone, 'That is another simple sin in you,' gives colour to this conjecture. The passages quoted from Beaumont and Fletcher have not the same meaning. Mr. Nares says, 'Can it have been a phrase borrowed from surgery?' A quotation from *The Times Whistle*, or a *New Daunce of Seven Satires*, MS. made by Dr. Farmer, shows that it was.

⁷ i. e. ignorant, unexperienced.

Cor. Sir, I am a true labourer; I earn that I eat, get that I wear; owe no man hate, envy no man's happiness; glad of other men's good, content with my harm: and the greatest of my pride is, to see my ewes graze, and my lambs suck.

Touch. That is another simple sin in you: to bring the ewes and the rams together, and to offer to get your living by the copulation of cattle; to be bawd to a bell-wether; and to betray a she-lamb of a twelvemonth, to a crooked-pated, old, cuckoldy ram, out of all reasonable match. If thou be'st not damn'd for this, the devil himself will have no shepherds; I cannot see else how thou shouldst 'scape.

Cor. Here comes young master Ganymede, my new mistress's brother.

Enter ROSALIND, reading a Paper.

Ros. From the east to western Ind,
No jewel is like Rosalind.
Her worth, being mounted on the wind,
Through all the world bears Rosalind.
All the pictures, fairest lin'd⁸,
Are but black to Rosalind.
Let no face be kept in mind.
But the fair⁹ of Rosalind.

Touch. I'll rhyme you so, eight years together;

'Be stout, my heart; my hand, be firm and steady;
Strike, and strike home,—the vaine world's vaine is ready:
Let ulcer'd limbes and goutye humors quake,
Whilst with my pen I doe *incision* make.'

And the following curious passage from Baret's *Alvearie* proves it: 'those hell houndes which lay violent hands upon other men's goods are like *biles* and *botches* in the body of the common-weale: and must be cured either by *incysion* and letting blood in the necke-vaine, or by searing with a hot yron, or els with a caudle of hempseed chopt halter-wise,' &c. His purpose is to illustrate why a *thief* is called *felon*, which also signified a *bile*. Shakspeare uses *incision* for opening a vein in *Love's Labour's Lost*, Act iv. Sc. 2: 'A fever in your blood, why then *incision* will let her out in saucers.'

⁸ i. e. most fairly delineated.

⁹ *Fair* is beauty.

dinners, and suppers, and sleeping hours excepted; it is the right butter-woman's rank¹⁰ to market.

Ros. Out, fool!

Touch. For a taste:—

*If a hart do lack a hind,
Let him seek out Rosalind.*

*If the cat will after kind,
So, be sure, will Rosalind.*

*Winter-garments must be lin'd,
So must slender Rosalind.*

*They that reap, must sheaf and bind;
Then to cart with Rosalind.*

*Sweetest nut hath sourest rind,
Such a nut is Rosalind.*

*He that sweetest rose will find,
Must find love's prick, and Rosalind.*

This is the very false gallop of verses¹¹: Why do you infect yourself with them.

Ros. Peace, you dull fool; I found them on a tree.

Touch. Truly, the tree yields bad fruit.

Ros. I'll graff it with you, and then I shall graff it with a medlar: then it will be the earliest fruit in the country: for you'll be rotten e'er you be half ripe, and that's the right virtue of the medlar.

Touch. You have said; but whether wisely or no, let the forest judge.

Enter CELIA, reading a Paper.

Ros. Peace!

Here comes my sister, reading; stand aside.

¹⁰ 'The right butter-woman's rank to market' means the jog-trot rate (as it is vulgarly called) with which butter-women uniformly travel one after another in their road to market. In its application to Orlando's poetry, it means a set or string of verses in the same coarse cadence and vulgar uniformity of rhythm. So in *K. Henry IV. P. 1*, speaking of 'mincing poetry.'

'Tis like the forc'd gait of a shuffling nag.'

¹¹ 'The very false gallop of verses.' So in Nashe's *Pierce Pennilesse*, 1593: 'I would trot a false gallop through the rest of his ragged verses but that if I should retort the rime doggrel aright, I must make my verses (as he doth) run hobbling, like a brewer's cart upon the stones, and observe no measure in their feet.'

Cel. *Why should this desert silent¹² be?*
For it is unpeopled? No;
Tongues I'll hang on every tree,
That shall civil¹³ sayings show.
Some, how brief the life of man,
Runs his erring pilgrimage;
That the stretching of a span
Buckles in his sum of age.
Some, of violated vows
'Twixt the souls of friend and friend:
But upon the fairest boughs,
Or at every sentence' end,
Will I Rosalinda write;
Teaching all that read, to know
The quintessence of every sprite
Heaven would in little¹⁴ show.
Therefore heaven nature charg'd¹⁵
That one body should be fill'd
With all graces wide enlarg'd:
Nature presently distill'd
Helen's cheek, but not her heart;
Cleopatra's majesty;
Atalanta's better part¹⁶;
Sad Lucretia's modesty.

¹² The word *silent* is not in the old copy. Pope corrected the passage by reading

'Why should this a desert be?'

The present reading was proposed by Tyrwhitt, who observes that *the hanging of tongues on every tree* would not make it less a desert.

¹³ 'Civil,' says Johnson, 'is here used in the same sense as when we say, *civil* wisdom and *civil* life, in opposition to a solitary state. This desert shall not appear *unpeopled*, for every tree shall teach the maxims or incidents of social life.'

¹⁴ i. e. in miniature. So in Hamlet: 'a hundred ducats apiece for his picture in little.'

¹⁵ The hint is probably taken from the Picture of Apelles, or the Pandora of the Ancients.

¹⁶ There is a great diversity of opinion among the commentators about what is meant by the *better part* of Atalanta, for which I must refer the reader, who is desirous of seeing this knotty point discussed, to the Variorum editions of Shakspeare. There is a very ingenious disquisition on this passage in Mr. Whiter's

*Thus Rosalind of many parts
 By heavenly synod was devis'd;
 Of many faces, eyes, and hearts,
 To have the touches dearest priz'd.
 Heaven would that she these gifts should have,
 And I to live and die her slave.*

Ros. O most gentle Jupiter!—what tedious homily of love have you wearied your parishioners withal, and never cry'd, *Have patience, good people!*

Cel. How now! back friends;—Shepherd, go off a little:—Go with him, sirrah.

Touch. Come, shepherd, let us make an honourable retreat; though not with bag and baggage, yet with scrip and scrippage.

[*Exeunt* CORIN and TOUCHSTONE.]

Cel. Didst thou hear these verses?

Ros. O, yes, I heard them all, and more too; for some of them had in them more feet than the verses would bear.

Cel. That's no matter; the feet might bear the verses.

Ros. Ay, but the feet were lame, and could not bear themselves without the verse, and therefore stood lamely in the verse.

Cel. But didst thou hear, without wondering how thy name should be hang'd and carv'd upon these trees?

Ros. I was seven of the nine days out of the wonder, before you came; for look here what I found on a palm-tree¹⁷: I never was so be-rhymed

Specimen of a Commentary on Shakspeare. Whalley thinks the following old Epitaph may have suggested it:

*'She who is dead and sleepeth in this tomb
 Had Rachel's comely face, and Leah's fruitful womb,
 Sarah's obedience, Lydia's open heart,
 And Martha's care, and Mary's better part.'*

¹⁷ A palm-tree in the forest of Arden is as much out of its place as the lioness in a subsequent scene.

since Pythagoras' time, that I was an Irish rat¹⁸, which I can hardly remember.

Cel. Trow you, who hath done this?

Ros. Is it a man?

Cel. And a chain, that you once wore, about his neck; Change you colour?

Ros. I pr'ythee, who?

Cel. O lord, lord! it is a hard matter for friends to meet: but mountains may be removed with earthquakes, and so encounter¹⁹.

Ros. Nay, but who is it?

Cel. Is it possible?

Ros. Nay, I pray thee now, with most petitionary vehemence, tell me who it is.

Cel. O wonderful, wonderful, and most wonderful wonderful, and yet again wonderful, and after that out of all whooping²⁰?

Ros. Good my complexion²¹! dost thou think, though I am caparison'd like a man, I have a doublet and hose in my disposition? One inch of

¹⁸ Johnson has called Rosalind a very learned lady for this trite allusion to the Pythagorean doctrine of the transmigration of souls. It was no less common than the other allusion of rhyming rats to death in Ireland. This fanciful idea probably arose from some metrical charm or incantation used there for ridding houses of rats. We find it mentioned by Ben Jonson, Randolph, and Marmion. Thus in the *Poetaster*:

'Rhime them to death, as they do *Irish rats*
In drumming tunes.'

¹⁹ Alluding ironically to the proverb:

'Friends may meet, but mountains never greet.'

In Holland's translation of Pliny, Shakspeare found that 'Two hills (removed by an earthquake) encountered together, charging as it were and with violence assaulting one another, and retyring again with a most mighty noise.'

²⁰ To *whoop* or *hoop* is to cry out, to exclaim with astonishment. So in *K. Henry V.* Act ii, Sc. 2:

'That admiration did not whoop at them.'

Out of all cry seems to have been a similar phrase for the expression of vehement admiration.

²¹ 'Good my complexion!' This singular phrase was probably only a little unmeaning exclamation similar to *Goodness me!* many such have been current in familiar speech at all times.

delay more is a South-sea of discovery²². I pr'ythee, tell me, who is it? quickly, and speak apace: I would thou couldst stammer, that thou might'st pour this concealed man out of thy mouth, as wine comes out of a narrow-mouth'd bottle; either too much at once, or none at all. I pr'ythee take the cork out of thy mouth, that I may drink thy tidings.

Cel. So you may put a man in your belly.

Ros. Is he of God's making? What manner of man? Is his head worth a hat, or his chin worth a beard?

Cel. Nay, he hath but a little beard.

Ros. Why, God will send more, if the man will be thankful: let me stay the growth of his beard, if thou delay me not the knowledge of his chin.

Cel. It is young Orlando, that tripp'd up the wrestler's heels, and your heart, both in an instant.

Ros. Nay, but the devil take mocking; speak sad brow, and true maid²³.

Cel. I'faith, coz, 'tis he.

Ros. Orlando?

Cel. Orlando.

Ros. Alas the day! what shall I do with my doublet and hose?—What did he, when thou saw'st him? What said he? How look'd he? Wherein went he²⁴? What makes he here? Did he ask for me? Where remains he? How parted he with thee? and when shalt thou see him again? Answer me in one word.

Cel. You must borrow me Garagantua's²⁵ mouth

²² 'A South-sea of discovery,' is not a discovery as far off, but as comprehensive as the South Sea, which being the largest in the world, affords the widest scope for exercising curiosity. Johnson, however, proposed to read 'a South-sea discovery,' which, if change be necessary, is sufficiently plausible.

²³ 'Speak sad brow, and true maid. Speak seriously and honestly; or in other words, 'speak with a serious countenance, and as truly as thou art a virgin.'

²⁴ i. e. how was he dressed?

²⁵ 'Garagantua.' The giant of Rabelais, who swallowed five pilgrims, their staves and all in a salad.

first: 'tis a word too great for any mouth of this age's size: To say, ay, and no, to these particulars, is more than to answer in a catechism.

Ros. But doth he know that I am in this forest, and in man's apparel? Looks he as freshly as he did the day he wrestled?

Cel. It is as easy to count atomies²⁶, as to resolve the propositions of a lover:—but take a taste of my finding him, and relish it with a good observance. I found him under a tree, like a dropp'd acorn.

Ros. It may well be call'd Jove's tree, when it drops forth such fruit.

Cel. Give me audience, good madam.

Ros. Proceed.

Cel. There lay he, stretch'd along, like a wounded knight.

Ros. Though it be pity to see such a sight, it well becomes the ground.

Cel. Cry, holla²⁷! to thy tongue, I pr'ythee; it curvets very unseasonably. He was furnish'd like a hunter.

Ros. O ominous! he comes to kill my heart²⁸.

Cel. I would sing my song without a burden: thou bring'st me out of tune.

Ros. Do you not know I am a woman? when I think, I must speak. Sweet, say on.

Enter ORLANDO and JAQUES.

Cel. You bring me out:—Soft! comes he not here?

Ros. 'Tis he; slink by, and note him.

[*CELIA and ROSALIND retire.*]

²⁶ 'An *atomie* is a mote flying in the sunne. Any thing so small that it cannot be made lesse.' *Bullokar's English Expositor*, 1616.

²⁷ *Holla*! This was a term of the manège, by which the rider restrained and stopped his horse. So in *Venus and Adonis*:

'What recketh he his rider's angry stir
His flattering *holla*, or his stand I say.'

And in *Cotton's Wonders of the Peak*:

'But I must give my muse the *holla* there.'

²⁸ A quibble between *hart* and *heart*, then spelt the same.

Jaq. I thank you for your company; but, good faith, I had as lief have been myself alone.

Orl. And so had I; but yet, for fashion's sake, I thank you too for you society.

Jaq. God be with you; let's meet as little as we can.

Orl. I do desire we may be better strangers.

Jaq. I pray you, mar no more trees with writing love-songs in their barks.

Orl. I pray you, mar no more of my verses with reading them ill-favouredly.

Jaq. Rosalind is your love's name?

Orl. Yes, just.

Jaq. I do not like her name.

Orl. There was no thought of pleasing you, when she was christen'd.

Jaq. What stature is she of?

Orl. Just as high as my heart.

Jaq. You are full of pretty answers: Have you not been acquainted with goldsmiths' wives, and conn'd them out of rings?

Orl. Not so; but I answer you right painted cloth²⁹, from whence you have studied your questions.

²⁹ To answer *right painted cloth*, is to answer sententiously. We still say she talks *right Billingsgate*. *Painted cloth* was a species of hangings for the walls of rooms, which has generally been supposed and explained to mean *tapestry*; but was really *cloth* or *canvass* *painted* with various devices and mottos. The verses, mottos, and proverbial sentences on such cloths are often made the subject of allusion in our old writers. 'Mayster Thomas More, in hys youth, devysed in hys father's house in London a goodly hangyng of *fyne paynted clothe*, with nyne pageauntes, and verses over every of these pageauntes.' These verses I incorporated with the Appendix to the last edition of Roper's Life of More, 1822. So in the old comedy, *A Match at Midnight*, 1633:

'There's a witty posy for you.

—No, no, I'll have one shall savour of a saw.—

Why then it will smell of the *painted cloth*.'

Shakspeare again mentions it in *Tarquin and Lucrece*:

'Who fears a sentence or an old man's saw,

Shall by a *painted cloth* be kept in awe.'

The old Council House at St. Mary's Hall, in Coventry exhibited, till 1812, a very perfect specimen of these *painted cloth hangings*, of the reign of Elizabeth; being much decayed it was then removed from its situation, but is still preserved.

Jaq. You have a nimble wit; I think it was made of Atalanta's heels. Will you sit down with me? and we two will rail against our mistress the world, and all our misery.

Orl. I will chide no breather in the world, but myself; against whom I know most faults.

Jaq. The worst fault you have, is to be in love.

Orl. 'Tis a fault I will not change for your best virtue. I am weary of you.

Jaq. By my troth, I was seeking for a fool, when I found you.

Orl. He is drownd in the brook; look but in, and you shall see him.

Jaq. There shall I see mine own figure.

Orl. Which I take to be either a fool, or a cipher.

Jaq. I'll tarry no longer with you: farewell, good signior love.

Orl. I am glad of your departure; adieu, good monsieur melancholy.

[*Exit JAQ.—CEL. and Ros. come forward.*]

Ros. I will speak to him like a saucy lacquey, and under that habit play the knave with him.—Do you hear, forester?

Orl. Very well; what would you?

Ros. I pray you, what is't o'clock?

Orl. You should ask me, what time o'day; there's no clock in the forest.

Ros. Then there is no true lover in the forest; else sighing every minute, and groaning every hour, would detect the lazy foot of time, as well as a clock.

Orl. And why not the swift foot of time? had not that been as proper?

Ros. By no means, sir: Time travels in divers paces with divers persons: I'll tell you who time ambles withal, who time trots withal, who time gallops withal, and who he stands still withal.

Orl. I pr'ythee, who doth he trot withal?

Ros. Marry, he trots hard with a young maid, between the contract of her marriage, and the day it is solemnized: if the interim be but a se'nnight,

time's pace is so hard that it seems the length of seven years.

Orl. Who ambles time withal?

Ros. With a priest that lacks Latin, and a rich man that hath not the gout; for the one sleeps easily, because he cannot study; and the other lives merrily, because he feels no pain: the one lacking the burden of lean and wasteful learning; the other knowing no burden of heavy tedious penury: These time ambles withal.

Orl. Who doth he gallop withal?

Ros. With a thief to the gallows: for though he go as softly as foot can fall, he thinks himself too soon there.

Orl. Who stays it withal?

Ros. With lawyers in the vacation: for they sleep between term and term, and then they perceive not how time moves.

Orl. Where dwell you, pretty youth?

Ros. With this shepherdess, my sister; here in the skirts of the forest, like fringe upon a petticoat.

Orl. Are you native of this place?

Ros. As the coney that you see dwell where she is kindled.

Orl. Your accent is something finer than you could purchase in so removed³⁰ a dwelling.

Ros. I have been told so of many: but, indeed, an old religious uncle of mine taught me to speak, who was in his youth an in-land³¹ man; one that knew courtship³² too well, for there he fell in love. I have heard him read many lectures against it; and I thank God, I am not a woman, to be touch'd with so many giddy offences as he hath generally tax'd their whole sex withal.

³⁰ i. e. sequestered.

³¹ i. e. civilized. See note on Act ii. Sc. 7.

³² Courtship is here used for courtly behaviour, courtiership. See *Romeo and Juliet*, Act iii. Sc. 3. The context shows that this is the sense:—'for there he fell in love;' i. e. at court.

Orl. Can you remember any of the principal evils that he laid to the charge of women?

Ros. There were none principal; they were all like one another, as half-pence are; every one fault seeming monstrous, till his fellow fault came to match it.

Orl. I pr'ythee, recount some of them.

Ros. No; I will not cast away my physic, but on those that are sick. There is a man haunts the forest, that abuses our young plants with carving Rosalind on their barks; hangs odes upon hawthorns, and elegies on brambles; all, forsooth, deifying the name of Rosalind: if I could meet that fancy-monger, I would give him some good counsel, for he seems to have the quotidian of love upon him.

Orl. I am he that is so love-shaked; I pray you, tell me your remedy.

Ros. There is none of my uncle's marks upon you: he taught me how to know a man in love; in which cage of rushes, I am sure, you are not prisoner.

Orl. What were his marks?

Ros. A lean cheek; which you have not: a blue eye³³, and sunken; which you have not: an unquestionable spirit³⁴; which you have not: a beard neglected; which you have not;—but I pardon you for that; for, simply, your having³⁵ in beard is a younger brother's revenue:—Then your hose should be ungarter'd, your bonnet unbanded, your sleeve unbuttoned, your shoe untied, and every thing about you demonstrating a careless desolation³⁶.

³³ i. e. a blueness about the eyes, an evidence of anxiety and dejection.

³⁴ i. e. a spirit averse to conversation. Shakspeare often uses *question* for discourse, conversation, as in the next scene: 'I met the duke yesterday, and had much *question* with him.'

³⁵ *Having* is possession, estate. As in *Macbeth*

'Of noble *having* and of royal hope.'

³⁶ These seem to have been the established and characteristical marks of a lover in Shakspeare's time. So in *A Pleasant Comedy how to choose a Good Wife from a Bad*, 1602:

But you are no such man; you are rather point-device³⁷ in your accoutrements; as loving yourself, than seeming the lover of any other.

Orl. Fair youth, I would I could make thee believe I love.

Ros. Me believe it! you may as soon make her that you love believe it; which, I warrant, she is apter to do, than to confess she does: that is one of the points in the which women still give the lie to their consciences. But, in good sooth, are you he that hangs the verses on the trees, wherein Rosalind is so admired?

Orl. I swear to thee, youth, by the white hand of Rosalind, I am that he, that unfortunate he.

Ros. But are you so much in love as your rhymes speak.

Orl. Neither rhyme nor reason can express how much.

Ros. Love is merely a madness; and, I tell you, deserves as well a dark house and a whip, as madmen do: and the reason why they are not so punished and cured, is, that the lunacy is so ordinary, that the whippers are in love too: Yet I profess curing it by counsel.

Orl. Did you ever cure any so?

Ros. Yes, one; and in this manner. He was to imagine me his love, his mistress; and I set him every day to woo me: At which time would I, being but a moonish³⁸ youth, grieve, be effeminate, changeable, longing, and liking; proud, fantastical, apish, shallow, inconstant, full of tears, full of smiles; for every passion something, and for no passion truly any thing, as boys and women are

—'I was once like thee
A sigher, melancholy humorist,
Crosser of arms, a goer without garters,
A hat-band hater, and a busk point wearer.'

The same marks of 'careless desolation' are specified in *The Fair Maid of the Exchange*, by Heywood.

³⁷ i. e. precise, exact; drest with finical nicety.

³⁸ Moonish that is, as changeable as the moon.

for the most part cattle of this colour: would now like him, now loathe him; then entertain him, then forswear him; now weep for him, then spit at him; then I drave my suitor from his mad humour of love, to a living humour of madness³⁹; which was, to forswear the full stream of the world, and to live in a nook merely monastic: And thus I cured him; and this way will I take upon me to wash your liver as clean as a sound sheep's heart, that there shall not be one spot of love in't.

Orl. I would not be cured, youth.

Ros. I would cure you, if you would but call me Rosalind, and come every day to my cote, and woo me.

Orl. Now, by the faith of my love, I will: tell me where it is.

Ros. Go with me to it, and I'll show it you: and, by the way, you shall tell me where in the forest you live: Will you go?

Orl. With all my heart, good youth.

Ros. Nay, you must call me Rosalind:—Come, sister, will you go? [*Exeunt.*]

SCENE III.

Enter TOUCHSTONE and AUDREY¹; JAQUES at a distance, observing them.

Touch. Come apace, good Audrey; I will fetch up your goats, Audrey: And how, Audrey? am I the man yet? Doth my simple feature content you?

³⁹ 'If,' says Johnson, 'this be the true reading, we must by *living* understand *lasting* or *permanent*.' But he suspected that this passage was corrupt; that originally some antithesis was intended, which is now lost; and that it might have stood thus:—'I drove my suitor from a *dying* humour of love to a living humour of madness,' Or rather thus:—from a mad humour of love, to a *loving* humour of madness. Malone thought *A living humour* of madness might mean a humour of *living* madness, or a *mad* humour of *life*: 'to forswear the world and live in a nook,' &c.

¹ *Audrey* is a corruption of *Etheldreda*. The saint of that name is so styled in ancient calendars.

Aud. Your features! Lord warrant us! what features²?

Touch. I am here with thee and thy goats, as the most capricious³ poet, honest Ovid, was among the Goths.

Jaq. O knowledge ill-inhabited⁴! worse than Jove in a thatch'd house! [*Aside.*

Touch. When a man's verses cannot be understood, nor a man's good wit seconded with the forward child, understanding, it strikes a man more dead than a great reckoning in a little room⁵:— Truly, I would the gods had made thee poetical.

Aud. I do not know what poetical is: Is it honest in deed, and word? Is it a true thing?

Touch. No, truly; for the truest poetry is the most feigning; and lovers are given to poetry; and what they swear in poetry, may be said, as lovers, they do feign⁶.

Aud. Do you wish then, that the gods had made me poetical?

Touch. I do, truly: for thou swear'st to me thou art honest; now, if thou wert a poet, I might have some hope thou didst feign.

Aud. Would you not have me honest?

² 'What features!' Mr. Nares's explanation of this passage appears to be the true one, it is that 'the word *feature* is too learned for the comprehension of Audrey,' and she reiterates it with simple wonder. *Feature* and *features* were then used indiscriminately for the proportion and figure of the whole body. Vide *Two Gentlemen of Verona*, p. 118.

³ Shakspeare remembered that *caper* was Latin for a goat, and thence chose this epithet. There is also a poor quibble between *goats* and *Goths*.

⁴ Ill-lodged.

⁵ 'A great reckoning in a little room.' Warburton, with his usual ingenuity, has found out a reference to the saying of Rabelais, that 'there was only one quarter of an hour in human life passed ill, and that was between the calling for a reckoning and the paying it.' Tavern jollity is interrupted by the coming in of a great reckoning, and there seems a sly insinuation that it could not be escaped from in a little room. There is much humour in comparing the blank countenance of a disappointed poet or wit, whose effusions have not been comprehended, to that of the reveller who has to pay largely for his carousing.

⁶ This should probably be read— 'it may be said, as lovers they do feign.'

Touch. No truly, unless thou wert hard favour'd: for honesty coupled to beauty, is to have honey a sauce to sugar.

Jaq. A material fool?⁷ [*Aside.*

Aud. Well, I am not fair; and therefore I pray the gods make me honest!

Touch. Truly, and to cast away honesty upon a foul slut, were to put good meat into an unclean dish.

Aud. I am not a slut, though I thank the gods I am foul⁸.

Touch. Well, praised be the gods for thy foulness! sluttishness may come hereafter. But be it as it may be, I will marry thee: and to that end, I have been with Sir Oliver Mar-text, the vicar of the next village; who hath promised to meet me in this place of the forest, and to couple us.

Jaq. I would fain see this meeting. [*Aside.*

Aud. Well, the gods give us joy!

Touch. Amen. A man may, if he were of a fearful heart, stagger in this attempt; for here we have no temple but the wood, no assembly but horn-beasts. But what though? Courage! As horns are odious, they are necessary. It is said,—Many a man knows no end of his goods: right; many a man has good horns, and knows no end of them. Well, that is the dowry of his wife; 'tis none of his own getting. Horns? Even so:—Poor men alone?—No, no; the noblest deer hath them as huge as the rascal⁹. Is the single man therefore blessed? No: as a wall'd town is more worthier than a village, so is the forehead

⁷ 'A material fool,' is a fool with matter in him.

⁸ 'I thank the gods I am foul.' The humour of this passage has, I think, been missed by the commentators. Audrey in the simplicity of her heart here thanks the gods amiss; mistaking foulness for some notable virtue, or commendable quality. But indeed *foul* was anciently used in opposition to *fair*, the one signifying *homely*, the other *handsome*. Audrey may therefore only mean to say that she is not a slut, though she thanks the gods she is *homely*.

⁹ Lean deer are called *rascal* deer.

of a married man more honourable than the bare brow of a bachelor: and by how much defence¹⁰ is better than no skill, by so much is a horn more precious than to want.

Enter SIR¹¹ OLIVER MAR-TEXT.

Here comes Sir Oliver:—Sir Oliver Mar-text, you are well met: Will you dispatch us here under this tree, or shall we go with you to your chapel?

Sir Oli. Is there none here to give the woman?

Touch. I will not take her on gift of any man.

Sir Oli. Truly, she must be given, or the marriage is not lawful.

Jaq. [*Discovering himself.*] Proceed, proceed; I'll give her.

Touch. Good even, good master *What ye call't*: How do you, sir? You are very well met: God'ild you¹² for your last company: I am very glad to see you:—Even a toy in hand here, sir:—Nay; pray, be cover'd.

Jaq. Will you be married, Motley?

Touch. As the ox hath his bow¹³, sir, the horse his curb, and the falcon her bells, so man hath his desires; and as pigeons bill, so wedlock would be nibbling.

Jaq. And will you, being a man of your breeding, be married under a bush, like a beggar? Get you to church, and have a good priest that can tell you what marriage is: this fellow will but join you together as they join wainscot; then one of you will prove a shrunk panel, and, like green timber, warp, warp.

Touch. I am not in the mind but I were better

¹⁰ i. e. the art of fencing.

¹¹ 'Sir Oliver.' This title, it has been already observed, was formerly applied to priests and curates in general. See notes on *Merry Wives of Windsor*, Act i. Sc. 1.

¹² i. e. God yield you, God reward you.

¹³ i. e. his yoke, which, in ancient time, resembled a bow or branching horns. See note on *Merry Wives of Windsor*, Act v. Sc. 5, vol. i. p. 265.

to be married of him than of another: for he is not like to marry me well; and not being well married, it will be a good excuse for me hereafter to leave my wife. [*Aside.*

Jaq. Go thou with me, and let me counsel thee.

Touch. Come, sweet Audrey;
We must be married, or we must live in bawdry.
Farewell, good master Oliver!

Not—O sweet Oliver,

O brave Oliver,

Leave me not behind thee:

But—wind away,

Begone, I say,

I will not to wedding with thee¹⁴.

[*Exeunt JAQ., TOUCH. and AUDREY.*

Sir Oli. 'Tis no matter; ne'er a fantastical knave of them all shall flout me out of my calling. [*Exit.*

SCENE IV. *The same. Before a Cottage.*

Enter ROSALIND and CELIA.

Ros. Never talk to me, I will weep.

Cel. Do, I pr'ythee; but yet have the grace to consider, that tears do not become a man.

Ros. But have I not cause to weep?

Cel. As good cause as one would desire; therefore weep.

Ros. His very hair is of the dissembling colour.

Cel. Something browner than Judas's¹: marry, his kisses are Judas's own children.

Ros. I'faith, his hair is of a good colour.

¹⁴ The ballad of 'O sweete Olyver, leave me not behind thee,' and the answer to it are entered on the Stationers' books in 1584 and 1586. Touchstone says I will sing—not that part of the ballad which says—'Leave me not behind thee;' but that which says—'Begone, I say,' probably part of the answer.

¹ It has been already observed, in a note on *The Merry Wives of Windsor*, that Judas was constantly represented in old paintings and tapestry, with red hair and beard. So in *The Insatiate Countess*:

'I ever thought by his red beard he would prove a Judas.'

Cel. An excellent colour: your chestnut was ever the only colour.

Ros. And his kissing is as full of sanctity as the touch of holy bread.

Cel. He hath bought a pair of cast lips of Diana: a nun of winter's sisterhood kisses not more religiously; the very ice of chastity is in them².

Ros. But why did he swear he would come this morning, and comes not?

Cel. Nay, certainly, there is no truth in him.

Ros. Do you think so?

Cel. Yes: I think he is not a pick-purse, nor a horse-stealer: but for his verity in love, I do think him as concave as a cover'd goblet, or a worm-eaten nut.

Ros. Not true in love?

Cel. Yes, when he is in; but, I think he is not in.

Ros. You have heard him swear downright, he was.

Cel. *Was* is not *is*: besides the oath of a lover is no stronger than the word of a tapster; they are both the confirmers of false reckonings: He attends here in the forest on the duke your father.

Ros. I met the duke yesterday, and had much question³ with him. He asked me of what parentage I was; I told him, of as good as he; so he laugh'd, and let me go. But what talk we of fathers, when there is such a man as Orlando?

Cel. O, that's a brave man! he writes brave verses, speaks brave words, swears brave oaths, and breaks them bravely, quite traverse, athwart⁴

² Surely this speech is sufficiently intelligible without the blundering of Theobald or the pedantic refinement of Warburton? There is humour in the expression *cast lips*; which Theobald rightly explained *left off*, as we still say *cast clothes*. Who would ever dream of taking this figurative passage in its literal meaning? The nun of *winter's* sisterhood with the very *ice* of chastity in her lips, needs no explanation.

³ Question is conversation.

⁴ When the tilter by unsteadiness or awkwardness suffered his spear to be turned out of its direction, and to be *broken across* the body of his adversary, instead of by the push of the point, it was held very disgraceful. Sir Philip Sidney alludes to this in

the heart of his lover⁵; as a puny tilter, that spurs his horse but on one side, breaks his staff like a noble goose⁶: but all's brave, that youth mounts, and folly guides:— Who comes here?

Enter CORIN.

Cor. Mistress, and master, you have oft inquired
After the shepherd that complain'd of love;
Who you saw sitting by me on the turf,
Praising the proud disdainful shepherdess
That was his mistress.

Cel. Well, and what of him?

Cor. If you will see a pageant truly play'd,
Between the pale complexion of true love
And the red glow of scorn and proud disdain,
Go hence a little, and I shall conduct you,
If you will mark it.

Ros. O, come, let us remove;
The sight of lovers feedeth those in love:—
Bring us unto this sight, and you shall say
I'll prove a busy actor in their play. [*Exeunt.*]

SCENE V. *Another part of the Forest.*

Enter SILVIUS and PHEBE.

Sil. Sweet Phebe, do not scorn me; do not, Phebe:
Say, that you love me not; but say not so
In bitterness. The common executioner,
Whose heart the accustom'd sight of death makes
hard,
Falls not the axe upon the humbled neck,

the mock combat of Clinias and Damaetas in the Arcadia; and in the following verses,

'One said he *brake* across, full well it might so be—'
the lover and the tilter are compared; as the one brakes staves, the other breaks oaths.

⁵ i. e. *mistress*. So in *Measure for Measure*:

'Your brother and his *lover* have embraced.'

⁶ Sir Thomas Hanmer proposed to read '*nose-quilled* goose,' which has received some support from Farmer and Steevens.

But first begs pardon; Will you sterner be
Than he that dies and lives¹ by bloody drops?

Enter ROSALIND, CELIA, and CORIN, at a distance.

Phe. I would not be thy executioner:
I fly thee, for I would not injure thee.
Thou tell'st me, there is murder in mine eye:
'Tis pretty, sure, and very probable,
That eyes,—that are the frail'st and softest things,
Who shut their coward gates on atomies,—
Should be call'd tyrants, butchers, murderers!
Now I do frown on thee with all my heart;
And, if mine eyes can wound, now let them kill thee;
Now counterfeit to swoon; why now fall down;
Or, if thou canst not, O, for shame, for shame,
Lie not, to say mine eyes are murderers.
Now show the wound mine eye hath made in thee:
Scratch thee but with a pin, and there remains
Some scar of it; lean but upon a rush,
The cicatrice and palpable² impressure
Thy palm some moment keeps: but now mine eyes,
Which I have darted at thee, hurt thee not;
Nor, I am sure, there is no force in eyes
That can do hurt.

Sil. O dear Phebe,
If ever (as that ever may be near,)
You meet in some fresh cheek the power of fancy³,
Then shall you know the wounds invisible
That love's keen arrows make.

Phe. But, till that time,
Come not thou near me: and, when that time comes,

¹ i. e. he who, to the very end of life, continues a common executioner. So in the second Scene of Act v. of this play:—*live and die a shepherd.*

² 'The cicatrice and palpable impressure.' The old copy reads *capable* impressure. I think it is evident we should read *palpable*. For no one can surely be satisfied with the strained explanations offered by Johnson and Malone. *Cicatrice*, however improperly, is used for *skin mark*, which is in fact a *scar*, though [not an indelible one.

³ Love.

Afflict me with thy mocks, pity me not;
As, till that time, I shall not pity thee.

Ros. And why, I pray you? [*Advancing.*] Who
might be your mother,
That you insult, exult, and all at once,
Over the wretched? What though? you have no
beauty⁴,

(As, by my faith, I see no more in you
Than without candle may go dark to bed,)
Must you be therefore proud and pitiless?
Why, what means this? Why do you look on me?
I see no more in you, than in the ordinary
Of nature's sale-work:—O'd's my little life!
I think she means to tangle my eyes too:—
No, 'faith, proud mistress, hope not after it;
'Tis not your inky brows, your black silk-hair,
Your bugle eye-balls, nor your cheek of cream,
That can entame my spirits to your worship.—
You foolish shepherd, wherefore do you follow her,
Like foggy south, puffing with wind and rain?
You are a thousand times a properer man,
Than she a woman: 'Tis such fools as you,
'That make the world full of ill-favour'd children:
'Tis not her glass, but you, that flatters her;
And out of you she sees herself more proper,
Than any of her lineaments can show her.—
But, mistress, know yourself; down on your knees,
And thank heaven fasting, for a good man's love:

⁴ 'What though? you have no beauty,' This is the reading of the old copy, which Malone thought erroneous, and proposed to read *no* beauty; Steevens adopted his emendation, and reads *more*. This is certainly wrong; the whole of Rosalind's spirited address to Phebe tends to the disparagement of her beauty, and whoever reads it with attention will conclude with me that the old copy is right. Some one suggested to Theobald that *no* should be omitted, and in this Mr. Douce concurs. It is true this omission would correct the redundancy in the line, and is altogether better than Malone's arbitrary change; yet upon the whole I am persuaded that the negative particle is Shakspeare's, and that it was intended to be emphatic. *What though?* is an elliptical interrogation, much in the spirit of Rosalind's railing, and is again used in *A Midsummer Night's Dream*:

'What though he love your Hermia? Lord, *what though?*

For I must tell you friendly in your ear,—
 Sell when you can; you are not for all markets:
 Cry the man mercy; love him; take his offer;
 Foul is most foul, being foul to be a scoffer⁵.
 So take her to thee, shepherd:—fare you well.

Phe. Sweet youth, I pray you chide a year together;
 I had rather hear you chide, than this man woo.

Ros. He's fallen in love with her foulness, and
 she'll fall in love with my anger: If it be so, as fast
 as she answers thee with frowning looks, I'll sauce
 her with bitter words.—Why look you so upon me?

Phe. For no ill will I bear you.

Ros. I pray you, do not fall in love with me,
 For I am falser than vows made in wine:
 Besides, I like you not: If you will know my house,
 'Tis at the tuft of olives, here hard by:—
 Will you go, sister?—Shepherd, ply her hard:—
 Come, sister;—Shepherdess, look on him better,
 And be not proud: though all the world could see,
 None could be so abus'd in sight as he⁶.
 Come, to our flock.

[*Exeunt ROSALIND, CELIA, and CORIN.*]

Phe. Dead shepherd! now I find thy saw of might;
*Who ever lov'd, that lov'd not at first sight?*⁷

Sil. Sweet Phebe,—

Phe. Ha! what say'st thou, Silvius?

Sil. Sweet Phebe, pity me.

Phe. Why, I am sorry for thee, gentle Silvius.

Sil. Wherever sorrow is, relief would be;
 If you do sorrow at my grief in love,

⁵ That is, says Johnson, 'The ugly seem most ugly, when *though* ugly they are scoffers.' This passage may be urged in confirmation of the reading 'you have *no* beauty,' which I have contended for in a former page, together with that noticed in the succeeding note.

⁶ If all men could see you, none be so *deceived* as to think you beautiful but he.

⁷ This line is from Marlowe's beautiful poem of Hero and Leander, left unfinished at his death in 1592, and first published in 1598, when it became very popular. It was continued and completed by George Chapman, and again printed in 1600. I am proud to have been the humble instrument of calling the attention of the present age to this neglected poem, and to the merits of the fine old version of Homer's Hymns, by George Chapman.

By giving love, your sorrow and my grief
Were both extermin'd.

Phe. Thou hast my love; is not that neighbourly?

Sil. I would have you.

Phe. Why, that were covetousness.
Silvius, the time was, that I hated thee;
And yet it is not, that I bear thee love;
But since that thou canst talk of love so well,
Thy company, which erst was irksome to me,
I will endure; and I'll employ thee too:
But do not look for further recompense,
Than thine own gladness that thou art employ'd.

Sil. So holy, and so perfect is my love,
And I in such a poverty of grace,
That I shall think it a most plenteous crop
To glean the broken ears after the man
That the main harvest reaps: loose now and then
A scatter'd smile, and that I'll live upon.

Phe. Know'st thou the youth that spoke to me
ere while?

Sil. Not very well, but I have met him oft:
And he hath bought the cottage, and the bounds,
That the old carlot⁸ once was master of.

Phe. Think not I love him, though I ask for him;
'Tis but a peevish⁹ boy:—yet he talks well;—
But what care I for words? yet words do well,
When he that speaks them pleases those that hear.
It is a pretty youth:—not very pretty:—
But, sure, he's proud; and yet his pride becomes him:
He'll make a proper man: The best thing in him
Is his complexion; and faster than his tongue
Did make offence, his eye did heal it up.
He is not very tall; yet for his years he's tall:
His leg is but so so; and yet 'tis well:
There was a pretty redness in his lip;
A little riper and more lusty red

⁸ *Carlot*. This is printed in Italics as a proper name in the old edition. It is however apparently formed from *carle*, a peasant.

⁹ i. e. weak, silly.

Than that mix'd in his cheek; 'twas just the difference
 Betwixt the constant red, and mingled damask.
 There be some women, Silvius, had they mark'd him
 In parcels as I did, would have gone near
 To fall in love with him: but, for my part,
 I love him not, nor hate him not; and yet
 I have more cause to hate him than to love him:
 For what had he to do to chide at me?
 He said, mine eyes were black, and my hair black;
 And, now I am remember'd, scorn'd at me:
 I marvel, why I answer'd not again;
 But that's all one; omittance is no quittance.
 I'll write to him a very taunting letter,
 And thou shalt bear it; Wilt thou, Silvius?

Sil. Phebe, with all my heart.

Phe. I'll write it straight;
 The matter's in my head, and in my heart:
 I will be bitter with him, and passing short:
 Go with me, Silvius. [*Exeunt.*

ACT IV.

SCENE I. *The same.*

Enter ROSALIND, CELIA, and JAQUES.

Jaq. I pr'ythee, pretty youth, let me be better acquainted with thee.

Ros. They say, you are a melancholy fellow.

Jaq. I am so; I do love it better than laughing.

Ros. Those that are in extremity of either, are abominable fellows; and betray themselves to every modern¹ censure, worse than drunkards.

Jaq. Why, 'tis good to be sad and say nothing.

Ros. Why then, 'tis good to be a post.

Jaq. I have neither the scholar's melancholy,

¹ i. e. common. trifling.

which is emulation; nor the musician's, which is fantastical; nor the courtier's, which is proud; nor the soldier's, which is ambitious; nor the lawyer's which is politic; nor the lady's, which is nice²; nor the lover's, which is all these: but it is a melancholy of mine own, compounded of many simples, extracted from many objects; and, indeed, the sundry contemplation of my travels; which, by often rumination, wraps me in a most humorous sadness³.

Ros. A traveller! By my faith, you have great reason to be sad: I fear, you have sold your own lands, to see other men's; then, to have seen much, and to have nothing, is to have rich eyes and poor hands.

Jaq. Yes, I have gained my experience.

Enter ORLANDO.

Ros. And your experience makes you sad: I had rather have a fool to make me merry, than experience to make me sad; and to travel for it too.

Orl. Good day, and happiness, dear Rosalind!

Jaq. Nay then, God be wi' you, an you talk in blank verse. [*Exit.*

Ros. Farewell, monsieur traveller: Look, you lisp, and wear strange suits; disable⁴ all the benefits of your own country; be out of love with your nativity, and almost chide God for making you that countenance you are; or I will scarce think you have swam in a gondola⁵.—Why, how now, Orlando!

² *Nice*, here means *tender, delicate*, and not *silly, trifling*, as Steevens supposed; though the word is occasionally used by Shakspeare in common with Chaucer, in the sense of the old French *nice niais*.

³ The old copy reads and points thus:—‘and indeed the sundry contemplation of my travels, *in* which, *by* often rumination, wraps me *in* a most humorous sadness.’ The emendation is Malone’s.

⁴ i. e. undervalue.

⁵ i. e. been at Venice; then the resort of all travellers, as Paris now. Shakspeare’s cotemporaries also point their shafts at the corruption of our youth by travel. Bishop Hall wrote his little book *Quo Vadis?* to stem the fashion.

where have you been all this while? You a lover?
—An you serve me such another trick, never come
in my sight more.

Orl. My fair Rosalind, I come within an hour of
my promise.

Ros. Break an hour's promise in love? He that
will divide a minute into a thousand parts, and
break but a part of the thousandth part of a
minute in the affairs of love, it may be said of
him, that Cupid hath clapp'd him o' the shoulder,
but I warrant him heart-whole.

Orl. Pardon me, dear Rosalind.

Ros. Nay, an you be so tardy, come no more in
my sight: I had as lief be woo'd of a snail.

Orl. Of a snail?

Ros. Ay, of a snail; for though he comes slowly,
he carries his house on his head: a better jointure,
I think, than you can make a woman: Besides, he
brings his destiny with him.

Orl. What's that?

Ros. Why, horns; which such as you are fain to
be beholden to your wives for: but he comes
armed in his fortune, and prevents the slander
of his wife.

Orl. Virtue is no horn-maker; and my Rosalind
is virtuous.

Ros. And I am your Rosalind.

Cel. It pleases him to call you so; but he hath
a Rosalind of a better leer⁶ than you.

⁶ i. e. complexion, colour, probably from the Saxon *hleare*, *facies*.
In *Titus Andronicus*, Act iv. Sc. 2, 'Here's a young lad framed
of another *leer*.'

Thus in *Isumbras* MS. Cott. Cal. 11.

'His lady is white as whales bone,
Her *lere* bryghte to se upon,
So fair as blosme on tre.'

And in the Romance of the Sowdon of Babyloyne:

'When he saugh the ladies so whyte of *lere*
Faile brede on theire table.'

Again in *Kyng Alysander*, v. 798:

'The lady is rody in the chere
And maide bryght in the *lere*.'

Ros. Come, woo me, woo me; for now I am in a holiday humour, and like enough to consent: What would you say to me now, an I were your very very Rosalind?

Orl. I would kiss, before I spoke.

Ros. Nay, you were better speak first; and when you were gravelled for lack of matter, you might take occasion to kiss. Very good orators, when they are out, they will spit; and for lovers, lacking (God warn us!) matter, the cleanliest shift is to kiss.

Orl. How if the kiss be denied?

Ros. Then she puts you to entreaty, and there begins new matter.

Orl. Who could be out, being before his beloved mistress?

Ros. Marry, that should you, if I were your mistress; or I should think my honesty ranker than my wit.

Orl. What, of my suit?

Ros. Not out of your apparel, and yet out of your suit. Am not I your Rosalind?

Orl. I take some joy to say you are, because I would be talking of her.

Ros. Well, in her person, I say—I will not have you.

Orl. Then, in mine own person, I die.

Ros. No, faith, die by attorney. The poor world is almost six thousand years old, and in all this time there was not any man died in his own person, *videlicet*, in a love-cause. Troilus had his brains dashed out with a Grecian club; yet he did what he could to die before; and he is one of the patterns of love. Leander, he would have lived many a

So Skelton in his Philip Sparowe, 1568:

‘The Indy saphyre blewe
Her vaynes doth ennew,
The orient pearle so cleare
The witnes of her lere.’

fair year, though Hero had turned nun, if it had not been for a hot midsummer night: for, good youth, he went but forth to wash him in the Hellespont, and, being taken with the cramp, was drowned; and the foolish chroniclers⁷ of that age found it was—Hero of Sestos. But these are all lies; men have died from time to time, and worms have eaten them, but not for love.

Orl. I would not have my right Rosalind of this mind; for, I protest, her frown might kill me.

Ros. By this hand, it will not kill a fly: But come, now I will be your Rosalind in a more coming-on disposition; and ask me what you will, I will grant it,

Orl. Then love me, Rosalind.

Ros. Yes, faith will I, Fridays, and Saturdays, and all.

Orl. And wilt thou have me?

Ros. Ay, and twenty such.

Orl. What say'st thou?

Ros. Are you not good?

Orl. I hope so.

Ros. Why then, can one desire too much of a good thing?—Come, sister, you shall be the priest, and marry us.—Give me your hand, Orlando.—What do you say, sister?

Orl. Pray thee, marry us.

Cel. I cannot say the words.

Ros. You must begin,——Will you, Orlando:—

Cel. Go to:——Will you, Orlando, have to wife this Rosalind?

Orl. I will.

Ros. Ay, but when?

Orl. Why now; as fast as she can marry us.

Ros. Then you must say,—I take thee, Rosalind, for wife.

⁷ 'The foolish chroniclers.' Sir Thomas Hanmer reads *coroners*; and it must be confessed the context seems to warrant the innovation, unless Shakspeare means to designate the *jury* impaneled on a coroner's inquest by the term *chroniclers*.

Orl. I take thee, Rosalind, for wife.

Ros. I might ask you for your commission; but, —I do take thee, Orlando, for my husband: There a girl goes before the priest; and, certainly, a woman's thought runs before her actions.

Orl. So do all thoughts; they are winged.

Ros. Now tell me, how long you would have her, after you have possessed her.

Orl. For ever and a day.

Ros. Say a day, without the ever: No, no, Orlando; men are April when they woo: December when they wed: maids are May when they are maids, but the sky changes when they are wives. I will be more jealous of thee than a Barbary cockpigeon over his hen; more clamorous than a parrot against rain; more new-fangled than an ape; more giddy in my desires than a monkey: I will weep for nothing, like Diana in the fountain⁸; and I will do that when you are disposed to be merry: I will laugh like a hyen⁹, and that when thou art inclined to sleep.

Orl. But will my Rosalind do so?

Ros. By my life, she will do as I do.

Orl. O, but she is wise.

Ros. Or else she could not have the wit to do this: the wiser, the waywarder: Make the doors¹⁰ upon a woman's wit, and it will out at the casement; shut that, and 'twill out at the key-hole;

⁸ Figures, and particularly that of *Diana*, with water conveyed through them, were anciently a frequent ornament of fountains. So in *The City Match*:—

‘——— now could I cry

Like any image in a fountain, which
Runs lamentations.’

Such an image of *Diana*, ‘with water prilling from her naked breasts,’ was set up at the cross in Cheapside in 1596. According to *Stowe*, *Torriano* defines ‘*Figura in Fontana che butti acqua*,’ as an antike image, from whose teats water trilleth.’ One of these fountains is represented in the *Hypnerotomachia*, printed by *Aldus*, 1499. See a note on *King Henry VI. Part II. Act iv. Sc. 5.*

⁹ The bark of the hyaena was thought to resemble a loud laugh.

¹⁰ i. e. bar the doors.

stop that, 'twill fly with the smoke out at the chimney.

Orl. A man that had a wife with such a wit, he might say,—*Wit, whither wilt*¹¹?

Ros. Nay, you might keep that check for it, till you met your wife's wit going to your neighbour's bed.

Orl. And what wit could wit have to excuse that?

Ros. Marry, to say,—she came to seek you there. You shall never take her without her answer¹², unless you take her without her tongue. O, that woman that cannot make her fault her husband's occasion¹³, let her never nurse her child herself, for she will breed it like a fool.

Orl. For these two hours, Rosalind, I will leave thee.

Ros. Alas, dear love, I cannot lack thee two hours.

Orl. I must attend the duke at dinner; by two o'clock I will be with thee again.

Ros. Ay, go your ways, go your ways;— I knew what you would prove; my friends told me as much, and I thought no less:—that flattering tongue of yours won me:—'tis but one cast away, and so,—come, death.—Two o'clock is your hour?

Orl. Ay, sweet Rosalind.

Ros. By my troth, and in good earnest, and so God mend me, and by all pretty oaths that are not dangerous, if you break one jot of your promise, or come one minute behind your hour, I will think you the most pathological¹⁴ break promise,

¹¹ 'Wit, whither wilt?' This was a kind of proverbial phrase, the origin of which has not been traced. It seems to be used chiefly to express a want of command over the fancy or inventive faculty. It occurs in many writers of Shakspeare's time.

¹² This bit of satire is also to be found in Chaucer's *Marchantes Tale*, where Proserpine says of women on like occasion:

'For lacke of answere none of us shall dien.'

¹³ i. e. represent her fault as occasioned by her husband. Hammer reads, 'her husband's accusation.'

¹⁴ *Pathetical* and *passionate* were used in the same sense in Shakspeare's time. Whether Rosalind has any more meaning than Costard in the use of the word when he calls Armado's boy 'a most pathological nit,' I leave the reader to judge.

and the most hollow lover, and the most unworthy of her you call Rosalind, that may be chosen out of the gross band of the unfaithful: therefore beware my censure, and keep your promise.

Orl. With no less religion, than if thou wert indeed my Rosalind: So, adieu.

Ros. Well, time is the old justice that examines all such offenders, and let time try: Adieu!

[*Exit ORLANDO.*

Cel. You have simply misus'd our sex in your love-prate: we must have your doublet and hose pluck'd over your head, and show the world what the bird hath done to her own nest¹⁵.

Ros. O coz, coz, coz, my pretty little coz, that thou didst know how many fathom deep I am in love! But it cannot be sounded; my affection hath an unknown bottom, like the bay of Portugal.

Cel. Or rather, bottomless; that as fast as you pour affection in, it runs out.

Ros. No, that same wicked bastard of Venus, that was begot of thought, conceived of spleen, and born of madness; that blind rascally boy, that abuses every one's eyes, because his own are out, let him be judge, how deep I am in love:—I'll tell thee, Aliena, I cannot be out of the sight of Orlando: I'll go find a shadow¹⁶, and sigh till he come.

Cel. And I'll sleep. [*Exeunt.*

SCENE II. *Another part of the Forest.*

Enter JAQUES and Lords, in the habit of Foresters.

Jaq. Which is he that kill'd the deer?

1 Lord. Sir, it was I.

Jaq. Let's present him to the duke, like a Roman conqueror; and it would do well to set the deer's

¹⁵ This is borrowed from Lodge's *Rosalind*.

¹⁶ So in *Macbeth*:

'Let us seek out some desolate shade, and there
Weep our sad bosoms empty.'

horns upon his head, for a branch of victory:—
Have you no song, forester, for this purpose?

2 *Lord*. Yes, sir.

Jaq. Sing it; 'tis no matter how it be in tune,
so it make noise enough.

SONG.

1. *What shall he have that kill'd the deer?*

2. *His leather skin, and horns to wear.*

1. *Then sing him home:*

Take thou no scorn, to wear the horn;
It was a crest ere thou wast born; } *The rest shall*
 } *bear this bur-*
 } *den.*

1. *Thy father's father wore it;*

2. *And thy father bore it:*

All. *The horn, the horn, the lusty horn,*
*Is not a thing to laugh to scorn*¹⁷. [*Exeunt.*]

SCENE III. *The Forest.*

Enter ROSALIND and CELIA.

Ros. How say you now? Is it not past two
o'clock? and here much Orlando¹⁸!

Cel. I warrant you, with pure love, and troubled
brain, he hath ta'en his bow and arrows, and is
gone forth—to sleep: Look, who comes here.

Enter SILVIUS.

Sil. My errand is to you, fair youth:—
My gentle Phebe, bid me give you this:

[*Giving a letter.*]

I know not the contents; but as I guess,
By the stern brow, and waspish action
Which she did use as she was writing of it,

¹⁷ In Playford's *Musical Companion*, 1673, where this song is set to music by John Hilton, the words '*Then sing him home*' are omitted, and it should be remarked that, in the old copy, these words, and those which have been regarded by the editors as a stage direction, are given in one line.

¹⁸ i. e. here is no Orlando. *Much* was a common ironical expression of doubt or suspicion, still used by the vulgar in the same sense; as, 'much of that!'

It bears an angry tenour: pardon me,
I am but as a guiltless messenger.

Ros. Patience herself would startle at this letter,
And play the swaggerer; bear this, bear all:
She says, I am not fair; that I lack manners;
She calls me proud; and, that she could not love me
Were man as rare as phoenix: Od's my will!
Her love is not the hare that I do hunt:
Why writes she so to me?—Well, shepherd, well,
This is a letter of your own device.

Sil. No, I protest, I know not the contents;
Phebe did write it¹⁹.

Ros. Come, come, you are a fool,
And turn'd into the extremity of love.
I saw her hand: she has a leathern hand,
A freestone-colour'd hand; I verily did think
That her old gloves were on, but 'twas her hands;
She has a huswife's hand: but that's no matter:
I say, she never did invent this letter;
This is a man's invention, and his hand.

Sil. Sure, it is hers.

Ros. Why, 'tis a boisterous and a cruel style,
A style for challengers: why, she defies me,
Like Turk to Christian: woman's gentle brain
Could not drop forth such giant-rude invention,
Such Ethiop words, blacker in their effect
Than in their countenance:—Will you hear the
letter?

Sil. So please you, for I never heard it yet;
Yet heard too much of Phebe's cruelty.

Ros. She Phebes me: Mark how the tyrant writes.

Art thou god to shepherd turn'd, [Reads.
That a maiden's heart hath burn'd?

Can a woman rail thus?

¹⁹ Mason thinks that part of Silvius's speech is lost, and that we should read—

¹ Phebe did write it *with her own fair hand.*
and then Rosalind's reply follows more naturally.

Sil. Call you this railing?

Ros. *Why, thy godhead laid apart,
Warr'st thou with a woman's heart?*

Did you ever hear such railing?—

*Whiles the eye of man did woo me,
That could do no vengeance²⁰ to me—*

Meaning me a beast.—

*If the scorn of your bright eyne²¹
Have power to raise such love in mine,
Alack, in me what strange effect
Would they work in mild aspect?
Whiles you chid me, I did love;
How then might your prayers move?
He, that brings this love to thee,
Little knows this love in me:
And by him seal up thy mind;
Whether that thy youth and kind²²
Will the faithful offer take
Of me, and all that I can make;
Or else by him my love deny,
And then I'll study how to die.*

Sil. Call you this chiding?

Cel. Alas, poor shepherd!

Ros. Do you pity him? no, he deserves no pity.
—Wilt thou love such a woman?—What, to make
thee an instrument, and play false strains upon
thee! not to be endured!—Well, go your way to
her (for I see, love hath made thee a tame
snake²³), and say this to her:—That if she love
me, I charge her to love thee: if she will not,
I will never have her, unless thou entreat for

²⁰ i. e. mischief.

²¹ *Eyne* for eyes.

²² *Kind*, for nature, or natural affections.

²³ A poor snake was a term of reproach equivalent to a wretch
or poor creature. Hence also a sneaking or creeping fellow.

her.—If you be a true lover, hence, and not a word;
for here comes more company. [*Exit SILVIUS.*]

Enter OLIVER.

Oli. Good-morrow, fair ones: Pray you, if you
know

Where, in the purlieus of this forest, stands
A sheep-cote, fenc'd about with olive-trees?

Cel. West of this place, down in the neighbour
bottom,

The rank of osiers, by the murmuring stream,
Left on your right hand, brings you to the place:
But at this hour the house doth keep itself,
There's none within.

Oli. If that an eye may profit by a tongue,
Then I should know you by description;
Such garments, and such years: *The boy is fair,
Of female favour, and bestows²⁴ himself
Like a ripe sister: but the woman low,
And browner than her brother.* Are not you
The owner of the house I did inquire for?

Cel. It is no boast, being ask'd, to say, we are.

Oli. Orlando doth commend him to you both;
And to that youth, he calls his Rosalind,
He sends this bloody napkin²⁵; Are you he?

Ros. I am: What must we understand by this?

Oli. Some of my shame; if you will know of me
What man I am, and how, and why, and where
This handkerchief was stain'd.

Cel. I pray you, tell it.

Oli. When last the young Orlando parted from you,
He left a promise to return again
Within an hour; and, pacing through the forest,

²⁴ i. e. *acts*, or *behaves* like, &c. Of this quaint phraseology there is another example in King Henry IV. Part II. Act II. Sc 2.:—'How might we see Falstaff *bestow* himself in his true colours?' See note there.

²⁵ A *napkin* and *handkerchief* were the same thing in Shakspeare's time, as we gather from the dictionaries of Baret and Hutton in their explanations of the word *Caesitium* and *Sudarium*. *Napkin*, for handkerchief, is still in use in the north.

Chewing the food of sweet and bitter fancy²⁶,
 Lo, what befell! he threw his eye aside,
 And, mark, what object did present itself!
 Under an oak²⁷, whose boughs were moss'd with age,
 And high top bald with dry antiquity,
 A wretched ragged man, o'ergrown with hair,
 Lay sleeping on his back: about his neck
 A green and gilded snake had wreath'd itself,
 Who with her head, nimble in threats, approach'd
 The opening of his mouth; but suddenly,
 Seeing Orlando, it unlink'd itself,
 And with indented glides did slip away
 Into a bush: under which bush's shade
 A lioness, with udders all drawn dry,
 Lay couching, head on ground, with catlike watch,
 When that the sleeping man should stir; for 'tis
 The royal disposition of that beast,
 To prey on nothing that doth seem as dead:
 This seen, Orlando did approach the man,
 And found it was his brother, his elder brother.

Cel. O, I have heard him speak of that same
 brother;

And he did render²⁸ him the most unnatural
 That liv'd 'mongst men.

Oli. And well he might so do,
 For well I know he was unnatural.

Ros. But, to Orlando;—Did he leave him there,
 Food to the suck'd and hungry lioness?

Oli. Twice did he turn his back, and purpos'd so:
 But kindness, nobler ever than revenge,
 And nature, stronger than his just occasion,
 Made him give battle to the lioness,

²⁶ i. e. love, which is always thus described by our old poets as composed of contraries.

²⁷ The ancient editions read, 'under an old oak,' which hurts the measure without improving the sense. The correction was made by Steevens.

²⁸ i. e. represent or render this account of him. So in *Cymbeline*:—

'May drive us to a render where we have lived.'

Who quickly fell before him; in which hurtling²⁹
From miserable slumber I awak'd.

Cel. Are you his brother?

Ros. Was it you he rescu'd?

Cel. Was't you that did so oft contrive to kill him?

Oli. 'Twas I; but 'tis not I: I do not shame
To tell you what I was, since my conversion
So sweetly tastes, being the thing I am.

Ros. But, for the bloody napkin?—

Oli. By and by.

When from the first to last, betwixt us two,
Tears our recountments had most kindly bath'd;
As, how I came into that desert place;—
In brief he led me to the gentle duke,
Who gave me fresh array and entertainment,
Committing me unto my brother's love;
Who led me instantly unto his cave,
There stripp'd himself, and here upon his arm
The lioness had torn some flesh away,
Which all this while had bled; and now he fainted,
And cry'd, in fainting, upon Rosalind.
Brief, I recover'd him; bound up his wound;
And, after some small space, being strong at heart,
He sent me hither, stranger as I am,
To tell this story, that you might excuse
His broken promise, and to give this napkin,
Dy'd in his blood, unto the shepherd youth
That he in sport doth call his Rosalind.

Cel. Why, how now, Ganymede? sweet Gany-
mede? [ROSALIND faints.]

Oli. Many will swoon when they do look on blood.

Cel. There is more in it:—Cousin—Ganymede!

²⁹ i. e. jostling or clashing, encounter. In Julius Caesar we have—'The noise of battle *hurtled* in the air.'

The word has been explained to *push*, to *clash*, to *skirmish*. Its true etymology has not been clearly ascertained. The old low Latin word *ortare* from whence the Italian *urtare*, and the French *heurter* are derived, has the best claim. In the old French, *hurt*, and *heurt*, signified the action of striking, or jostling, skirmishing or combating. But I find in Cotgrave also '*hurteller*, to trample on with the feet.'

Oli. Look, he recovers.

Ros. I would, I were at home.

Cel. We'll lead you thither:—

I pray you, will you take him by the arm?

Oli. Be of good cheer, youth:—You a man?—
You lack a man's heart.

Ros. I do so, I confess it. Ah, sir, a body would think this was well counterfeited: I pray you, tell your brother how well I counterfeited.—Heigh ho!—

Oli. This was not counterfeit; there is too great testimony in your complexion, that it was a passion of earnest.

Ros. Counterfeit, I assure you.

Oli. Well then, take a good heart, and counterfeit to be a man.

Ros. So I do: but, i'faith, I should have been a woman by right.

Cel. Come, you look paler and paler; pray you, draw homewards:—Good sir, go with us.

Oli. That will I, for I must bear answer back—
How you excuse my brother, Rosalind.

Ros. I shall devise something: But, I pray you, commend my counterfeiting to him:—Will you go?
[*Exeunt.*]

ACT V.

SCENE I. *The same.*

Enter TOUCHSTONE and AUDREY.

Touch. We shall find a time, Audrey; patience, gentle Audrey.

Aud. 'Faith, the priest was good enough, for all the old gentleman's saying.

Touch. A most wicked Sir Oliver, Audrey, a most

vile Mar-text. But, Audrey, there is a youth here in the forest lays claim to you.

Aud. Ay, I know who 'tis; he hath no interest in me in the world: here comes the man you mean.

Enter WILLIAM.

Touch. It is meat and drink to me to see a clown: By my troth, we that have good wits, have much to answer for; we shall be flouting; we cannot hold.

Will. Good even, Audrey.

Aud. God ye good even, William.

Will. And good even to you, sir.

Touch. Good even, gentle friend: Cover thy head, cover thy head; nay, pry'thee, be covered. How old are you, friend?

Will. Five-and-twenty, sir.

Touch. A ripe age: Is thy name William?

Will. William, sir.

Touch. A fair name: Wast born i'the forest here?

Will. Ay, sir, I thank God.

Touch. *Thank God*;—a good answer: Art rich?

Will. 'Faith, sir, so, so.

Touch. So, so, is good, very good, very excellent good: and yet it is not; it is but so so. Art thou wise?

Will. Ay, sir, I have a pretty wit.

Touch. Why, thou say'st well. I do now remember a saying; *The fool doth think he is wise, but the wise man knows himself to be a fool.* The heathen philosopher, when he had a desire to eat a grape, would open his lips when he put it into his mouth; meaning thereby, that grapes were made to eat, and lips to open¹. You do love this maid?

Will. I do, sir.

Touch. Give me your hand: Art thou learned?

¹ Warburton thinks this a sneer at the insignificant sayings and actions recorded of the ancient philosophers by the writers of their lives.

Will. No, Sir.

Touch. Then learn this of me: To have, is to have: For it is a figure in rhetoric, that drink, being poured out of a cup into a glass, by filling the one doth empty the other: for all your writers do consent, that *ipse* is he; now you are not *ipse*, for I am he.

Will. Which he, sir?

Touch. He, sir, that must marry this woman: Therefore, you clown, abandon,—which is in the vulgar, leave,—the society,—which in the boorish is, company,—of this female,—which in the common is,—woman, which together is, abandon the society of this female; or, clown, thou perishest; or, to thy better understanding, diest; or, to wit, I kill thee, make thee away, translate thy life into death, thy liberty into bondage: I will deal in poison with thee, or in bastinado, or in steel; I will bandy with thee in faction; I will o'errun thee with policy; I will kill thee a hundred and fifty ways: therefore tremble, and depart.

Aud. Do, good William.

Will. God rest you merry, sir.

[*Exit.*

Enter CORIN.

Cor. Our master and mistress seek you; come, away, away.

Touch. Trip, Audrey, trip, Audrey;—I attend, I attend.

[*Exeunt.*

SCENE II. *The same.*

Enter ORLANDO and OLIVER.

Orl. Is't possible, that on so little acquaintance you should like her? that but seeing, you should love her? and, loving, woo? and, wooing, she should grant? and will you perséver to enjoy her¹?

¹ Shakspeare, by putting this question into the mouth of Orlando, seems to have been aware of the improbability in his plot caused by deserting his original. In Lodge's novel the elder brother is instrumental in saving Aliena from a band of ruffians; without this circumstance the passion of Aliena appears to be very hasty indeed.

Oli. Neither call the giddiness of it in question, the poverty of her, the small acquaintance, my sudden wooing, nor her sudden consenting; but say with me, I love Aliena; say with her, that she loves me; consent with both, that we may enjoy each other: it shall be to your good; for my father's house, and all the revenue that was old Sir Rowland's, will I estate upon you, and here live and die a shepherd.

Enter ROSALIND.

Orl. You have my consent. Let your wedding be to-morrow: thither will I invite the duke, and all his contented followers: Go you, and prepare Aliena; for, look you, here comes my Rosalind.

Ros. God save you, brother.

Oli. And you, fair sister².

Ros. O, my dear Orlando, how it grieves me to see thee wear thy heart in a scarf.

Orl. It is my arm.

Ros. I thought thy heart had been wounded with the claws of a lion.

Orl. Wounded it is, but with the eyes of a lady.

Ros. Did your brother tell you how I counterfeited to swoon, when he showed me your handkerchief?

Orl. Ay, and greater wonders than that.

Ros. O, I know where you are:—Nay, 'tis true: there never was any thing so sudden, but the fight of two rams, and Caesar's thrasonical brag of—I came, saw, and overcame: For your brother and my sister no sooner met, but they looked; no sooner looked, but they loved; no sooner loved, but they sighed; no sooner sighed, but they asked one another the reason; no sooner knew the reason, but they sought the remedy: and in these degrees

² Oliver must be supposed to speak to her in the character she had assumed of a woman courted by his brother Orlando, for there is no evidence that he knew she was one.

have they made a pair of stairs to marriage, which they will climb incontinent³, or else be incontinent before marriage: they are in the very wrath of love, and they will together; clubs cannot part them⁴.

Orl. They shall be married to-morrow; and I will bid the duke to the nuptial. But, O, how bitter a thing it is to look into happiness through another man's eyes! By so much the more shall I to-morrow be at the height of heart-heaviness, by how much I shall think my brother happy, in having what he wishes for.

Ros. Why then, to-morrow I cannot serve your turn for Rosalind?

Orl. I can live no longer by thinking.

Ros. I will weary you no longer then with idle talking. Know of me then (for now I speak to some purpose), that I know you are a gentleman of good conceit⁵: I speak not this, that you should bear a good opinion of my knowledge, insomuch, I say, I know you are; neither do I labour for a greater esteem than may in some little measure draw a belief from you, to do yourself good, and not to grace me. Believe then, if you please, that I can do strange things: I have, since I was three years old, conversed with a magician, most profound in this art, and yet not damnable. If

³ *Incontinent* here signifies *immediately*, without any stay or delay, out of hand; so Baret explains it. But it had also its now usual signification, and Shakspeare delights in the equivoque.

⁴ It was a common custom in Shakspeare's time, on the breaking out of a fray, to call out, 'clubs, clubs,' to part the combatants. So in *Titus Andronicus*:—

'*Clubs, clubs; these lovers will not keep the peace.*'

It was the popular cry to call forth the London apprentices. So in the *Renegado*, Act i. Sc. 2:—

'——— if he were

In London among the *clubs*, up went his heels
For striking of a prentice.'

See Mr. Gifford's note on this passage, Massinger, vol. i. p. 142.

⁵ Conceit in the language of Shakspeare's age signified *wit*; or *conception*, and *imagination*.

you do love Rosalind so near the heart as your gesture cries it out, when your brother marries Aliena, shall you marry her: I know into what straits of fortune she is driven; and it is not impossible to me, if it appear not inconvenient to you, to set her before your eyes to-morrow; human as she is⁶, and without any danger.

Orl. Speakest thou in sober meanings?

Ros. By my life, I do; which I tender dearly, though I say I am a magician⁷: Therefore put you in your best array, bid⁸ your friends; for if you will be married to-morrow, you shall; and to Rosalind, if you will.

Enter SILVIUS and PHEBE.

Look, here comes a lover of mine, and a lover of hers.

Phe. Youth, you have done me much ungentleness,

To show the letter that I writ to you.

Ros. I care not, if I have: it is my study, To seem despiteful and ungentle to you: You are there follow'd by a faithful shepherd; Look upon him, love him; he worships you.

Phe. Good shepherd, tell this youth what 'tis to love,

Sil. It is to be all made of sighs and tears;— And so am I for Phebe.

Phe. And I for Ganymede.

Orl. And I for Rosalind.

Ros. And I for no woman.

Sil. It is to be all made of faith and service;— And so am I for Phebe.

⁶ 'Human as she is,' that is, not a phantom, but the real Rosalind, without any of the danger generally conceived to attend upon the rites of incantation.

⁷ 'I say I am a magician.' She alludes to the danger in which her avowal of practising magic, had it been a serious one, would have involved her. The poet refers to his own times, when it would have brought her life in danger.

⁸ i. e. invite.

Phe. And I for Ganymede.

Orl. And I for Rosalind.

Ros. And I for no woman.

Sil. It is to be all made of fantasy,
All made of passion, and all made of wishes;
All adoration, duty, and observance,
All humbleness, all patience, and impatience,
All purity, all trial, all obeisance⁹;—
And so am I for Phebe.

Phe. And so am I for Ganymede.

Orl. And so am I for Rosalind.

Ros. And so am I for no woman.

Phe. If this be so, why blame you me to love
you? [To ROSALIND.]

Sil. If this be so, why blame you me to love
you. [To PHEBE.]

Orl. If this be so, why blame you me to love you?

Ros. Who do you speak to, *why blame you me to
love you?*

Orl. To her, that is not here; nor doth not hear.

Ros. Pray you, no more of this; 'tis like the
howling of Irish wolves against the moon.—I will
help you, [To SILVIUS] if I can.—I would love
you, [To PHEBE] if I could.—To-morrow meet me
all together.—I will marry you, [To PHEBE] if
ever I marry woman, and I'll be married to-mor-
row;—I will satisfy you, [To ORLANDO] if ever I
satisfied man, and you shall be married to-mor-
row:—I will content you, [To SILVIUS] if what
pleases you contents you, and you shall be married
to-morrow.—As you [To ORLANDO] love Rosalind,
meet;—as you [To SILVIUS] love Phebe, meet:
And as I love no woman, I'll meet.—So, fare you
well; I have left you commands.

⁹ 'Obeisance.' The old copy reads *observance*, but it is very unlikely that word should have been set down by Shakspeare twice so close to each other. Ritson proposed the present emendation. *Observance* is *attention, deference*.

Sil. I'll not fail, if I live.

Phe.

Nor I.

Orl.

Nor I.

[*Exeunt.*]

SCENE III. *The same.*

Enter TOUCHSTONE and AUDREY.

Touch. To-morrow is the joyful day, Audrey; to-morrow will we be married.

Aud. I do desire it with all my heart; and I hope it is no dishonest desire, to desire to be a woman of the world¹. Here comes two of the banish'd duke's pages.

Enter two Pages.

1 Page. Well met, honest gentleman.

Touch. By my troth, well met: Come, sit, sit, and a song.

2 Page. We are for you: sit i' the middle.

1 Page. Shall we clap into't roundly, without hawking, or spitting, or saying we are hoarse; which are the only prologues to a bad voice?

2 Page. I'faith, i'faith; and both in a tune, like two gipsies on a horse.

SONG.

I.

It was a lover, and his lass,

With a hey, and a ho, and a hey nonino²,

That o'er the green corn-field did pass,

In the spring time, the only pretty rank time,

When birds do sing, hey ding a ding, ding;

Sweet lovers love the spring.

¹ i. e. a married woman. So in *Much Ado about Nothing* Beatrice says:—'Thus every one goes to the world but I.'

² This burthen, which had a wanton sense, is common to many old songs. See Florio's *Ital. Dict.* Ed. 1611, sub voce *Fossa*.

II.

*Between the acres of the rye,
With a hey, and a ho, and a hey nonino,
These pretty country folks would lie,
In spring time, &c.*

III.

*This carol they began that hour,
With a hey, and a ho, and a hey nonino,
How that a life was but a flower
In spring time, &c.*

IV.

*And therefore take the present time,
With a hey, and ho, and a hey nonino;
For love is crowned with the prime
In spring time, &c.*

Touch. Truly, young gentlemen, though there was no greater matter in the ditty, yet the note was very untunable.

1 Page. You are deceiv'd, sir; we kept time, we lost not our time.

Touch. By my troth, yes; I count it but time lost to hear such a foolish song. God be with you: and God mend your voices! Come, Audrey. [*Exeunt.*]

SCENE IV. *Another part of the Forest.*

*Enter Duke senior, AMIENS, JAQUES, ORLANDO,
OLIVER and CELIA.*

Duke S. Dost thou believe, Orlando, that the boy Can do all this that he hath promised?

Orl. I sometimes do believe, and sometimes do not:

As those that fear they hope, and know they fear¹.

¹ This line is very obscure, and probably corrupt. Henley proposed to point it thus:

'As those that fear; they hope, and know they fear.'

Enter ROSALIND, SILVIUS, and PHEBE.

Ros. Patience once more, whiles our compact is urg'd:—

You say, if I bring in your Rosalind, [*To the Duke.*
You will bestow her on Orlando here?

Duke S. That would I, had I kingdoms to give with her.

Ros. And you say, you will have her, when I bring her? [*To ORLANDO.*

Orl. That would I, were I of all kingdoms king.

Ros. You say, you'll marry me, if I be willing? [*To PHEBE.*

Phe. That will I, should I die the hour after.

Ros. But if you do refuse to marry me,
You'll give yourself to this most faithful shepherd?

Phe. So is the bargain.

Ros. You say, that you'll have Phebe, if she will? [*To SILVIUS.*

Sil. Though to have her and death were both one thing.

Ros. I have promis'd to make all this matter even.
Keep you your word, O duke, to give your daughter;—
You yours, Orlando, to receive his daughter:—
Keep your word, Phebe, that you'll marry me;
Or else, refusing me, to wed this shepherd:—
Keep your word, Silvius, that you'll marry her,
If she refuse me:—and from hence I go,
To make these doubts all even².

[*Exeunt ROSALIND and CELIA.*

Duke S. I do remember in this shepherd-boy
Some lively touches of my daughter's favour.

And Malone explains it: '*As those who fear,—they, even those very persons entertain hopes, that their fears will not be realized; and yet, at the same time, they well know there is reason for their fears.*' Heath's appears to me the best emendation which has been proposed:

'As those that fear *their* hope, and know *their* fear.'

² Thus, in *Measure for Measure*:

'—— yet death we fear
That makes these odds all even.'

Orl. My lord, the first time that I ever saw him, Methought he was a brother to your daughter; But, my good lord, this boy is forest-born; And hath been tutor'd in the rudiments Of many desperate studies by his uncle, Whom he reports to be a great magician, Obscured in the circle of this forest.

Enter TOUCHSTONE and AUDREY.

Jaq. There is, sure, another flood toward, and these couples are coming to the ark! Here comes a pair of very strange beasts, which in all tongues are called fools.

Touch. Salutation and greeting to you all!

Jaq. Good my lord, bid him welcome: This is the motley-minded gentleman, that I have so often met in the forest: he hath been a courtier, he swears.

Touch. If any man doubt that, let him put me to my purgation. I have trod a measure³; I have flattered a lady; I have been politic with my friend, smooth with mine enemy; I have undone three tailors; I have had four quarrels, and like to have fought one.

Jaq. And how was that ta'en up?

Touch. 'Faith, we met, and found the quarrel was upon the seventh cause.

Jaq. How seventh cause?—Good my lord, like this fellow.

Duke S. I like him very well.

Touch. God'ild you, sir; I desire you of the like⁴. I press in here, sir, amongst the rest of the country copulatives, to swear, and to forswear; according

³ Touchstone, to prove that he has been a courtier, particularly mentions *a measure*, because it was a stately dance peculiar to the polished part of society, as the minuet in later times. Hence the phrase was *to tread a measure*, as we used to say *to walk a minuet*. See note on *Much Ado about Nothing*, Act. ii. Sc. 1.

⁴ 'I desire you of the like.' This mode of expression occurs also in *The Merchant of Venice*, and in *A Midsummer Night's Dream*. It is frequent in Spenser:

'——— of pardon you I pray.'

as marriage binds, and blood breaks⁵:—A poor virgin, sir, an ill-favoured thing, sir, but mine own; a poor humour of mine, sir, to take that that no man else will: Rich honesty dwells like a miser, sir, in a poor-house; as your pearl, in your foul oyster.

Duke S. By my faith, he is very swift and sententious⁶.

Touch. According to the fool's bolt, sir, and such dulcet diseases⁷.

Jaq. But, for the seventh cause; how did you find the quarrel on the seventh cause?

Touch. Upon a lie seven times removed⁸:—Bear your body more seeming⁹, Audrey:—as thus, sir, I did dislike the cut of a certain courtier's beard; he sent me word, if I said his beard was not cut well, he was in the mind it was: This is called the *Retort courteous*. If I sent him word again, it was not well cut, he would send me word, he cut it to please himself: This is called the *Quip modest*. If again, it was not well cut, he disabled¹⁰ my judgment: This is call'd the *Reply churlish*. If again, it was not well cut, he would answer, I spake not true: This is call'd the *Reproof valiant*. If again, it was not well cut, he would say, I lie: This is called the *Countercheck quarrelsome*: and so the *Lie circumstantial*, and the *Lie direct*.

Jaq. And how oft did you say, his beard was not well cut?

Touch. I durst go no further than the *Lie*

⁵ By the marriage ceremony a man SWEARS that he will keep only to his wife; but his blood or passion often makes him break his oath.

⁶ i. e. prompt and pithy.

⁷ 'Dulcet diseases.' Johnson thought we should read—'*discourses*:' but it is useless labour to endeavour to make the fantastic Touchstone orthodox in his meaning.

⁸ i. e. the lie removed seven times, counting backwards from the last and most aggravated species of lie, viz. the lie direct.

⁹ Seemly.

¹⁰ i. e. impeached, or dispraised.

circumstantial, nor he durst not give me the *Lie direct*; and so we measured swords, and parted.

Jaq. Can you nominate in order now the degrees of the lie?

Touch. O, sir, we quarrel in print, by the book¹¹; as you have books for good manners¹²: I will name you the degrees. The first, the Retort courteous; the second, the Quip modest; the third, the Reply churlish; the fourth, the Reproof valiant; the fifth, the Countercheck quarrelsome; the sixth, the Lie with circumstance; the seventh, the Lie direct. All these you may avoid, but the lie direct; and you may avoid that too, with an *If*. I knew when seven justices could not take up a quarrel; but when the parties were met themselves, one of them thought but of an *If*, as *If you said so, then I said so*; and they shook hands, and swore brothers. Your *If* is the only peace-maker; much virtue in *If*.

Jaq. Is not this a rare fellow, my lord? he's as good at any thing, and yet a fool.

¹¹ The poet has, in this scene, rallied the mode of formal duelling, then so prevalent, with the highest humour and address. The book alluded to is intitled, 'Of Honour and Honourable Quarrels, by Vincentio Saviolo,' 1594, 4to. The first part of which is: 'A Discourse most necessary for all Gentlemen that have in regard their Honours, touching the giving and receiving the Lie, whereupon the *Duello* and the Combat in divers Forms doth ensue; and many other inconveniences for lack only of true knowledge of Honour, and the right *Understanding of Words*, which here is set down.' The eight following chapters are, on the Lie and its various circumstances, much in the order of Touchstone's enumeration; and in the chapter of Conditional Lies, speaking of the particle *if*, he says: 'Conditional lies be such as are given conditionally, as if a man should say or write these words: *if thou hast said that I have offered my lord abuse, thou liest*; or *if thou sayest so hereafter, thou shalt lie*. Of these kind of lies, given in this manner, often arise much contention in wordes, whereof no sure conclusion can arise.' There are other works of the time on the same subject mentioned by the commentators; but this must suffice.

¹² The Booke of Nurture; or, Schoole of Good Manners for Men, Servants, and Children, with *stans puer ad mensam*, 12mo. without date, in black letter, is most probably the work referred to. It was written by Hugh Rhodes, and first published in the reign of Edward VI.

Duke S. He uses his folly like a stalking-horse¹³, and under the presentation of that, he shoots his wit.

*Enter HYMEN*¹⁴, *leading ROSALIND in women's clothes; and CELIA.*

Still Music.

Hym. *Then is there mirth in heaven,
When earthly things made even,
Atone*¹⁵ *together.
Good duke, receive thy daughter,
Hymen from heaven brought her,
Yea, brought her hither;
That thou mightst join her hand with his
Whose heart within her bosom is.*

Ros. To you I give myself, for I am yours:—

[To Duke S.]

To you I give myself, for I am yours.

[To ORLANDO.]

Duke S. If there be truth in sight, you are my daughter.

Orl. If there be truth in sight, you are my Rosalind.

Phe. If sight and shape be true,
Why then,—my love, adieu!

Ros. I'll have no father, if you be not he:—

[To Duke S.]

I'll have no husband, if you be not he:

[To ORLANDO.]

Nor ne'er wed woman, if you be not she:—

[To PHEBE.]

¹³ 'A stalking-horse.' See note on *Much Ado about Nothing*, Act ii. Sc. 3, p. 143, note 6.

¹⁴ Rosalind is imagined by the rest of the company to be brought by enchantment, and is therefore introduced by a supposed aerial being in the character of Hymen.

¹⁵ i. e. at one; accord, or agree together. This is the old sense of the phrase, 'an attonement, a loving againe after a breach or falling out. Reditus in gratia cum aliquo'—*Baret*.

That bring these tidings to this fair assembly:—
Duke Frederick, hearing how that every day
Men of great worth resorted to this forest,
Address'd¹⁹ a mighty power! which were on foot,
In his own conduct, purposely to take
His brother here, and put him to the sword:
And to the skirts of this wild wood he came;
Where, meeting with an old religious man,
After some question with him, was converted
Both from his enterprize, and from the world:
His crown bequeathing to his banish'd brother,
And all their lands restor'd to them again
That were with him exil'd: This to be true,
I do engage my life.

Duke S. Welcome, young man;
Thou offer'st fairly to thy brothers' wedding:
To one, his lands withheld; and to the other,
A land itself at large, a potent dukedom.
First, in this forest, let us do those ends
That here were well begun, and well begot:
And after, every of this happy number,
That have endur'd shrewd days and nights with us,
Shall share the good of our returned fortune,
According to the measure of their states.
Meantime, forget this new-fall'n dignity,
And fall into our rustick revelry:—
Play, music;—and you, brides and bridegrooms all,
With measure heap'd in joy, to the measures fall.

Jaq. Sir, by your patience; If I heard you rightly,
The duke hath put on a religious life,
And thrown into neglect the pompous court?

Jaq. de B. He hath.

Jaq. To him will I: out of these convertites
There is much matter to be heard and learn'd.—
You to your former honour I bequeath: [*To Duke S.*
Your patience and your virtue well deserves it:—
You [*To ORLANDO*] to a love, that your true faith
doth merit:—

¹⁹ i. e. prepared.

You [*To OLIVER*] to your land, and love, and great allies:—

You [*To SILVIUS*] to a long and well deserved bed:—

And you [*To TOUCHSTONE*] to wrangling; for thy loving voyage

Is but for two months victual'd:—So to your pleasures;

I am for other than for dancing measures.

Duke S. Stay, Jaques, stay.

Jaq. To see no pastime, I:—what you would have I'll stay to know at your abandon'd cave²⁰. [*Exit.*

Duke S. Proceed, proceed: we will begin these rites,

And we do trust they'll end in true delights.

[*A dance.*

EPILOGUE.

Ros. It is not the fashion to see the lady the epilogue: but it is no more unhandsome, than to see the lord the prologue. If it be true, that *good wine needs no bush*²¹, 'tis true that a good play needs no epilogue: Yet to good wine they do use good bushes; and good plays prove the

²⁰ The reader feels some regret to take his leave of Jaques in this manner; and no less concern at not meeting with the faithful old Adam at the close. It is the more remarkable that Shakespeare should have forgotten him, because Lodge, in his novel, makes him captain of the king's guard.

²¹ It was formerly the general custom in England, as it is still in France and the Netherlands, to hang a *bush of ivy* at the door of a vintner: there was a classical propriety in this; *ivy* being sacred to Bacchus. So in Summer's last Will and Testament, 1600:

'Green *ivy bushes* at the vintners' doors.'

Again in *The Rival Friends*, 1632:

'Tis like the *ivy-bush* unto a tavern.'

The custom is still observed in Warwickshire and the adjoining counties, at statute-hirings, wakes, &c. by people who sell ale at no other time. The manner in which they were decorated appears from a passage in Florio's Italian Dictionary, in voce *Tremola*: 'gold foile or thin leaves of gold or silver, namely, thinne plate, as our vintners adorn their bushes with.' Nash, in his *Lenten stuffe*, describes 'A London vintner's signe *thicke jagged and fringed round with theaming arsadine*, i. e. *glittering foil or orsedew*, and not a yellow pigment as Mr. Gifford has supposed.—v. *Ben Jonson's Works*, vol. iv. p. 405.

1
better by the help of good epilogues. What a case am I in then, that am neither a good epilogue, nor cannot insinuate with you in the behalf of a good play? I am not furnished²² like a beggar, therefore to beg will not become me: my way is, to conjure you; and I'll begin with the women. I charge you, O women, for the love you bear to men, to like as much of this play as please you²³: and I charge you, O men, for the love you bear to women (as I perceive, by your simpering, none of you hate them), that between you and the women the play may please. If I were a woman²⁴, I would kiss as many of you as had beards that pleased me, complexions that liked me²⁵, and breaths that I defied not: and I am sure, as many as have good beards, or good faces, or sweet breaths, will, for my kind offer, when I make curt'sy, bid me farewell.

[*Exeunt.*]

²² *Furnished*, dressed.

²³ This is the reading of the old copy, which has been altered to 'as much of this play as please *them*,' but surely without necessity. It is only the omission of the *s* at the end of *please*, which gives it a quaint appearance, but it was the practice of the poet's age.

²⁴ The parts of women were performed by men or boys in Shakspeare's time.

²⁵ i. e. that I liked.

What a
 better by the help of good epilogues. What a
 case am I in then, that am neither a good ep-
 ilogue, nor cannot instruct with you in the behalf
 of a good play? I am not furnished with
 power, therefore to be will not become me: my
 way is to comfort you; and I'll begin with the
 women. I charge you, O women, for the love
 you bear to men, to like as much of this play
 as please you; and I charge you, O men, for
 the love you bear to women (as I perceive by
 your admiring looks of our fair champion), that
 between you and the woman the play may please.
 If I were a woman, I would kiss as many of
 you as the berries that strewed the complexion
 that liked me, and I would that I belied not;
 and I am sure we have good berries of

Of this play the fable is wild and pleasing. I know not how the ladies will approve the facility with which both Rosalind and Celia give away their hearts. To Celia much may be forgiven for the heroism of her friendship. The character of Jaques is natural and well preserved. The comic dialogue is very sprightly, with less mixture of low buffoonery than in some other plays; and the graver part is elegant and harmonious. By hastening to the end of this work, Shakspeare suppressed the dialogue between the usurper and the hermit, and lost an opportunity of exhibiting a moral lesson, in which he might have found matter worthy of his highest powers. **JOHNSON.**

ALL'S WELL THAT ENDS
WELL.

ALLS WELL THAT ENDS
WELL

ALL'S WELL THAT ENDS WELL.

PRELIMINARY REMARKS.

THE fable of All's Well that Ends Well is derived from the story of Gillette of Narbonne in the Decamerone of Boccaccio. It came to Shakspeare through the medium of Painter's Palace of Pleasure: and is to be found in the first volume, which was printed as early as 1566. The comic parts of the plot, and the characters of the Countess, Lafeu, &c. are of the poet's own creation, and in the conduct of the fable he has found it expedient to depart from his original more than it is his usual custom to do. The character of Helena is beautifully drawn, she is an heroic and patient sufferer of adverse fortune like Griselda, and placed in circumstances of almost equal difficulty. Her romantic passion for Bertram with whom she had been brought up as a sister; her grief at his departure for the court, which she expresses in some exquisitely impassioned lines, and the retiring anxious modesty with which she confides her passion to the Countess, are in the poet's sweetest style of writing. Nor are the succeeding parts of her conduct touched with a less delicate and masterly hand. Placed in extraordinary and embarrassing circumstances there is a propriety and delicacy in all her actions, which is consistent with the guileless innocence of her heart.

The King is properly made an instrument in the denouement of the plot of the play, and this a most striking and judicious deviation from the novel: his gratitude and esteem for Helen are consistent and honourable to him as a man and a monarch.

Johnson has expressed his dislike of the character of Bertram, and most fair readers have manifested their abhorrence of him, and have thought with Johnson that he ought not to have gone unpunished, for the sake not only of poetical but of *moral* justice. Schlegel has remarked that 'Shakspeare never attempts to mitigate the impression of his unfeeling pride and giddy dissipation. He intended merely to give us a military portrait; and paints the true way of the world, according to which the injustice of men towards women is not considered in a very serious light, if they only maintain what is called the *honour* of the family.' The fact is, that the construction of his plot prevented him. Helen was to be rewarded for her heroic and persevering affection, and any more serious punishment than the temporary shame and remorse that awaits Bertram would have been inconsistent with comedy. It should also be remembered that he was constrained to marry Helen against his will. Shakspeare was a good-natured moralist; and, like his own creation old Lafeu, though he was delighted to strip off the mask of pretension, he thought that punishment might be carried too far. Who that has been diverted with the truly comic scenes in which Parolles is made to appear in his true character could have wished him to have been otherwise dismissed?—

'Though you are a fool and a knave, you shall eat.'

It has been remarked that 'the style of the whole play is more conspicuous for sententiousness than imagery:' and that 'the glowing colours of fancy could not have been introduced into such a subject.' May not the period of life at which it was produced have something to do with this? Malone places the date of its composition in 1606, and observes that a beautiful speech of the sick king has much the air of that moral and judicious reflection that accompanies an advanced period of life.

'———let me not live

After my flame lacks oil, to be the snuff

Of younger spirits, whose apprehensive senses

All but new things disdain: whose judgments are

Mere fathers of their garments; whose constancies

Expire before their fashions.'

It appears probable that the original title of this play was 'Love's Labours Wonne:' at least a piece under that title is mentioned by Meres in his 'Wits Treasurie,' 1598; but if this was the play referred to, what becomes of Malone's hypothesis relating to the date of its composition?

PERSONS REPRESENTED.

King of France.

Duke of Florence.

BERTRAM, Count of Rousillon.

LAFEU*, *an old Lord.*

PAROLLES*, *a follower of Bertram.*

Several young French Lords, that serve with Bertram in the Florentine war.

Steward, } *Servants to the Countess of Rousillon.*
Clown, }

A Page.

Countess of Rousillon, *Mother to Bertram.*

HELENA, *a Gentlewoman protected by the Countess.*

An old Widow of Florence.

DIANA, *Daughter to the Widow.*

VIOLENTA, } *Neighbours and Friends to the Widow.*
MARIANA, }

Lords, *attending on the King; Officers, Soldiers, &c. French and Florentine.*

SCENE, *partly in France, and partly in Tuscany.*

*Steevens says that we should write *Lefeu* and *Paroles*.

ALL'S WELL THAT ENDS WELL.

ACT I.

SCENE I. Rousillon.

A Room in the Countess's Palace.

Enter BERTRAM, the Countess of Rousillon,
HELENA, and LAFEU, in mourning.

Countess.

IN delivering my son from me, I bury a second husband.

Ber. And I, in going, madam, weep o'er my father's death anew: but I must attend his majesty's command, to whom I am now in ward¹, evermore in subjection.

Laf. You shall find of the king a husband, madam;—you, sir, a father: He that so generally is at all times good, must of necessity hold his virtue to you; whose worthiness would stir it up where it wanted, rather than lack it where there is such abundance.

Count. What hope is there of his majesty's amendment?

Laf. He hath abandoned his physicians, madam; under whose practices he hath persecuted time with hope; and finds no other advantage in the process but only the losing of hope by time.

¹ The heirs of great fortunes were formerly the king's wards. This prerogative was a branch of the feudal law.

Count. This young gentlewoman had a father (O, that *had!* how sad a passage² 'tis!) whose skill was almost as great as his honesty; had it stretched so far, would have made nature immortal, and death should have play for lack of work. 'Would, for the king's sake, he were living! I think it would be the death of the king's disease.

Laf. How called you the man you speak of, madam?

Count. He was famous, sir, in his profession, and it was his great right to be so: Gerard de Narbon.

Laf. He was excellent, indeed, madam; the king very lately spoke of him, admiringly, and mourningly: he was skilful enough to have lived still, if knowledge could be set up against mortality.

Ber. What is it, my good lord, the king languishes of?

Laf. A fistula, my lord.

Ber. I heard not of it before.

Laf. I would, it were not notorious.—Was this gentlewoman the daughter of Gerard de Narbon?

Count. His sole child, my lord; and bequeathed to my overlooking. I have those hopes of her good, that her education promises: her dispositions she inherits, which make fair gifts fairer; for where an unclean mind carries virtuous qualities³, there commendations go with pity, they are virtues

² In the *Heautontimorumenos* of Terence, which had been translated in Shakspeare's time, is the following passage:

‘——Filiū unicū adolescentulū
Habeo. Ah quid dixi Habere me? imo
——habui, Chreme,
Nunc habeam incertū est.’

In *Wily Beguiled*, a comedy, 1606:

‘She is not mine, I have no daughter now.

That I should say *I had* thence comes the grief.’

The countess remembers her own loss, and hence her sympathy. *Passage* is occurrence, circumstance.

³ We feel regret even in commending such qualities, joined with an evil disposition; they are *traitors*, because they give the possessors power over others; who, admiring such estimable qualities, are often betrayed by the malevolence of the possessors. Helena's virtues are the better because they are artless and open.

and traitors too; in her they are the better for their simpleness; she derives her honesty, and achieves her goodness.

Laf. Your commendations, madam, get from her tears.

Count. 'Tis the best brine a maiden can season⁴ her praise in. The remembrance of her father never approaches her heart, but the tyranny of her sorrows takes all livelihood⁵ from her cheek. No more of this, Helena, go to, no more; lest it be rather thought you affect a sorrow, than to have⁶.

Hel. I do affect a sorrow, indeed, but I have it too⁷.

Laf. Moderate lamentation is the right of the dead, excessive grief the enemy to the living.

Count. If the living be enemy to the grief, the excess makes it soon mortal⁸.

Ber. Madam, I desire your holy wishes.

Laf. How understand we that?

Count. Be thou blest, Bertram! and succeed thy father

In manners, as in shape! thy blood, and virtue,
Contend for empire in thee; and thy goodness
Share with thy birth-right! Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power, than use; and keep thy friend
Under thy own life's key: be check'd for silence,
But never tax'd for speech. What heaven more will,

⁴ So in Chapman's version of the third Iliad:

'Season'd her tears her joys to see,' &c.

⁵ All appearance of life.

⁶ This kind of phraseology was not peculiar to Shakspeare, though it appears uncouth to us: it is plain that he meant—'lest it be rather thought you affect a sorrow than have it.'

⁷ Helena's *affected* sorrow was for the death of her father; her *real* grief related to Bertram and his departure.

⁸ That is, 'if the living do not indulge grief, grief destroys itself by its own excess.' So in the *Winter's Tale*:

'———scarce any joy
Did ever live so long: *no sorrow*
But kill'd itself much sooner.'

That thee may furnish⁹, and my prayers pluck down,
Fall on thy head! Farewell.—My lord,
'Tis an unseason'd courtier; good my lord,
Advise him.

Laf. He cannot want the best
That shall attend his love.

Count. Heaven bless him!—Farewell, Bertram.

[*Exit Countess.*

Ber. The best wishes, that can be forged in your
thoughts [*To HELENA*], be servants to you¹⁰! Be
comfortable to my mother, your mistress, and make
much of her.

Laf. Farewell, pretty lady: You must hold the
credit of your father.

[*Exeunt BERTRAM and LAFEU.*

Hel. O, were that all!—I think not on my father;
And these great tears¹¹ grace his remembrance more
Than those I shed for him. What was he like?
I have forgot him: my imagination
Carries no favour in it, but Bertram's.
I am undone; there is no living, none,
If Bertram be away. It were all one,
That I should love a bright particular star,
And think to wed it, he is so above me:
In his bright radiance and collateral light
Must I be comforted, not in his sphere.
The ambition in my love thus plagues itself:
The hind, that would be mated by the lion,
Must die for love. 'Twas pretty, though a plague,
To see him every hour; to sit and draw
His arched brows, his hawking eye, his curls,
In our heart's table¹²; heart, too capable

⁹ i. e. that may help thee with more and better qualifications.

¹⁰ i. e. may you be mistress of your wishes, and have power to bring them to effect.

¹¹ That is, Helen's own tears, which were caused in reality by the departure of Bertram, though attributed by Lafeu and the Countess to the loss of her father, and which, from this misapprehension of theirs, graced his memory more than those she actually shed for him.

¹² Helena considers her heart as the tablet on which his resemblance was portrayed.

Of every line and trick of his sweet favour¹³ :
 But now he's gone, and my idolatrous fancy
 Must sanctify his relics. Who comes here ?

Enter PAROLLES.

One that goes with him: I love him for his sake;
 And yet I know him a notorious liar,
 Think him a great way fool, solely¹⁴ a coward;
 Yet these fix'd evils sit so fit in him,
 That they take place, when virtue's steely bones
 Look bleak in the cold wind: withal, full oft we see
 Cold wisdom waiting on superfluous folly¹⁵.

Par. Save you, fair queen.

Hel. And you, monarch¹⁶.

Par. No.

Hel. And no.

Par. Are you meditating on virginity?

Hel. Ay. You have some stain¹⁷ of soldier in
 you: let me ask you a question: Man is enemy to
 virginity; how may we barricado it against him?

Par. Keep him out.

Hel. But he assails; and our virginity, though
 valiant in the defence, yet is weak: unfold to us
 some warlike resistance.

Par. There is none; man, sitting down before
 you, will undermine you, and blow you up.

Hel. Bless our poor virginity from underminers,
 and blowers up!—Is there no military policy, how
 virgins might blow up men?

Par. Virginity, being blown down, man will

¹³ i. e. every line and *trace* of his sweet countenance.

¹⁴ i. e. *altogether*, without any admixture of the opposite quality. A similar phrase occurs in *Cupid's Revenge*, by Beaumont and Fletcher:

'She being *only* wicked.'

¹⁵ *Cold* for *naked*, as *superfluous* for *overclothed*. This makes the propriety of the antithesis.

¹⁶ Perhaps there is an allusion here to the fantastic Monarcho mentioned in a note on *Love's Labour's Lost*, Act i. Sc. 1.

¹⁷ That is, some *tincture*, some little of the hue or colour of a soldier; as much as to say, '*you that are a bit of a soldier.*'

quicklier be blown up: marry, in blowing him down again, with the breach yourselves made, you lose your city. It is not politic in the commonwealth of nature, to preserve virginity. Loss of virginity is rational increase; and there was never virgin got, till virginity was first lost. That, you were made of, is metal to make virgins. Virginity, by being once lost, may be ten times found: by being ever kept, it is ever lost: 'tis too cold a companion; away with it.

Hel. I will stand for't a little, though therefore I die a virgin.

Par. There's little can be said in't; 'tis against the rule of nature. To speak on the part of virginity, is to accuse your mothers; which is most infallible disobedience. He, that hangs himself is a virgin: virginity murders itself¹⁸; and should be buried in highways, out of all sanctified limit, as a desperate offendress against nature. Virginity breeds mites, much like a cheese; consumes itself to the very paring, and so dies with feeding his own stomach. Besides, virginity is peevish, proud, idle, made of self-love, which is the most inhibited¹⁹ sin in the canon. Keep it not: you cannot choose but lose by't: Out with't: within ten years it will make itself ten²⁰, which is a goodly increase, and the principal itself not much the worse: Away with't.

Hel. How might one do, sir, to lose it to her own liking?

Par. Let me see: Marry, ill, to like him that ne'er it likes²¹. 'Tis a commodity will lose the

¹⁸ He that hangs himself, and a virgin, are in this circumstance alike, they are both *self-destroyers*.

¹⁹ Forbidden.

²⁰ The old copy reads, 'within ten years it will make itself two. The emendation is Hanmer's. *Out with it* is used equivocally. Applied to virginity, it means, give it away; part with it: considered in another light, it signifies *put it out to interest*, it will produce you ten for one.

²¹ Parolles plays upon the word *liking*, and says, '*She must do ill for virginity to be so lost, must like him that likes not virginity.*'

gloss with lying; the longer kept, the less worth: off with't, while 'tis vendible: answer the time of request. Virginitie, like an old courtier, wears her cap out of fashion; richly suited, but unsuitable: just like the brooch and toothpick, which wear²² not now: Your date²³ is better in your pie and your porridge, than in your cheek: And your virginitie, your old virginitie, is like one of our French withered pears; it looks ill, it eats dryly; marry, 'tis a withered pear; it was formerly better; marry, yet 'tis a withered pear: Will you any thing with it?

Hel. Not my virginitie yet²⁴.——

There shall your master have a thousand loves,
A mother, and a mistress, and a friend,
A phoenix, captain, and an enemy,
A guide, a goddess, and a sovereign,
A counsellor, a traitress, and a dear;
His humble ambition, proud humility,
His jarring concord, and his discord dulcet,
His faith, his sweet disaster: with a world
Of pretty, fond, adoptious christendoms²⁵,
That blinking Cupid gossips. Now shall he——

²² The old copy reads *were*, Rowe corrected it. Shakspeare here, as in other places, uses the active for the passive.

²³ A quibble on *date*, which means age, and a candied fruit then much used in pies. The same quibble occurs in *Troilus and Cressida*, Act i. Sc. 2.

²⁴ I cannot but think, with Hanmer and Johnson, that some such clause as '*You're for the court*,' has been omitted. Unless we suppose, with Malone, that the omission is in Parolles's speech, and that he may have said, '*I am now bound for the court*.' Something of the kind is necessary to connect Helena's rhapsodical speech; she could not mean to say, that she shall prove every thing to Bertram. *There* certainly means *the court*, where he will find mistresses enough, 'a thousand loves,' to whom he will give all the fond names 'that blinking Cupid gossips.' *Captain* alone excepted, which should be read parenthetically as addressed to Parolles: each substantive forming part of the thousand loves has its article; but captain none.

²⁵ i. e. number of pretty, fond, adopted appellations or *Christian names*, to which blind Cupid stands godfather. It is often used for *baptism* by old writers. See *K. John*, Act iv. Sc 1:

———by my christendom,
Were I out of prison, and kept sheep,
I should be merry as the day is long.'

I know not what he shall:—God send him well!—
The court's a learning-place:—and he is one——

Par. What one, i'faith?

Hel. That I wish well.—'Tis pity——

Par. What's pity?

Hel. That wishing well had not a body in't,
Which might be felt: that we, the poorer born,
Whose baser stars do shut us up in wishes,
Might with effects of them follow our friends,
And show what we alone must think²⁶; which never
Returns us thanks.

Enter a Page.

Page. Monsieur Parolles, my lord calls for you.
[*Exit Page.*

Par. Little Helen, farewell: if I can remember
thee, I will think of thee at court.

Hel. Monsieur Parolles, you were born under a
charitable star.

Par. Under Mars, I.

Hel. I especially think, under Mars.

Par. Why under Mars?

Hel. The wars have so kept you under, that you
must needs be born under Mars.

Par. When he was predominant.

Hel. When he was retrograde, I think, rather.

Par. Why think you so?

Hel. You go so much backward, when you fight.

Par. That's for advantage.

Hel. So is running away, when fear proposes the
safety; But the composition, that your valour and
fear makes in you, is a virtue of a good wing²⁷,
and I like the wear well.

²⁶ i. e. and show by realities what we now must only think.

²⁷ This is a metaphor from Shakspeare's favorite source; *Falconry*. A bird of *good wing* was a bird of swift and strong flight. 'If your valour will suffer you to go backward for advantage, and your fear, for the same reason, will make you run away, the composition is a virtue that will fly far and swiftly.' Mason thinks we should read—*is like to wear well*.'

Par. I am so full of businesses, I cannot answer thee acutely: I will return perfect courtier; in the which, my instruction shall serve to naturalize thee, so thou wilt be capable²⁸ of a courtier's counsel, and understand what advice shall thrust upon thee; else thou diest in thine unthankfulness, and thine ignorance makes thee away: farewell. When thou hast leisure, say thy prayers; when thou hast none, remember thy friends: get thee a good husband, and use him as he uses thee: so farewell. [Exit.

Hel. Our remedies oft in ourselves do lie,
Which we ascribe to heaven: the fated sky
Gives us free scope; only, doth backward pull
Our slow designs, when we ourselves are dull.
What power is it which mounts my love so high;
That makes me see, and cannot feed mine eye²⁹?
The mightiest space in fortune nature brings
To join like likes, and kiss like native things³⁰.
Impossible be strange attempts, to those
That weigh their pains in sense; and do suppose,
What hath been cannot be: Who ever strove
To show her merit, that did miss her love?
'The king's disease—my project may deceive me,
But my intents are fix'd, and will not leave me.
[Exit.

²⁸ *Capable* and *susceptible* were synonymous in Shakspeare's time, as appears by the dictionaries. Helen says before:

‘heart too *capable*
Of every line and trick of his sweet favour.’

²⁹ She means, ‘why am I made to discern excellence, and left to long after it without the food of hope.’

³⁰ *The mightiest space in fortune* is a licentious expression for persons the most widely separated by fortune; whom nature (i. e. natural affection) brings to join like likes (i. e. equals), and kiss like native things (i. e. and unite like things formed by nature for each other). Or in other words, ‘Nature often unites those whom fortune or inequality of rank has separated.’

SCENE II. Paris.

A Room in the King's Palace.

Flourish of Cornets. Enter the King of France, with Letters; Lords and others attending.

King. The Florentines and Senoys¹ are by the ears;
Have fought with equal fortune, and continue
A braving war.

1 Lord. So 'tis reported, sir.

King. Nay, 'tis most credible; we here receive it
A certainty, vouch'd from our cousin Austria,
With caution, that the Florentine will move us
For speedy aid; wherein our dearest friend
Prejudicates the business, and would seem
To have us make denial.

1 Lord. His love and wisdom,
Approv'd so to your majesty, may plead
For amplest credence.

King. He hath arm'd our answer,
And Florence is denied before he comes:
Yet, for our gentlemen, that mean to see
The Tuscan service, freely have they leave
To stand on either part.

2 Lord. It may well serve
A nursery to our gentry, who are sick
For breathing and exploit.

King. What's he comes here?

Enter BERTRAM, LAFEU, and PAROLLES.

1 Lord. It is the count Rousillon, my good lord,
Young Bertram.

King. Youth, thou bear'st thy father's face;
Frank nature, rather curious than in haste,
Hath well compos'd thee. Thy father's moral parts
May'st thou inherit too! Welcome to Paris.

¹ The citizens of the small republic of which Sienna is the capital. The *Sanesi*, as Boccaccio calls them, which Painter translates *Senois*, after the French method.

Ber. My thanks and duty are your majesty's.

King. I would I had that corporal soundness now,
As when thy father, and myself, in friendship
First tried our soldiership! He did look far
Into the service of the time, and was
Disciplined of the bravest: he lasted long;
But on us both did haggish age steal on,
And wore us out of act. It much repairs² me,
To talk of your good father: In his youth
He had the wit, which I can well observe
To-day in our young lords; but they may jest,
Till their own scorn return to them unnoted,
Ere they can hide their levity in honour³.
So like a courtier, contempt nor bitterness
Were in his pride or sharpness: if they were,
His equal had awak'd them⁴; and his honour,
Clock to itself, knew the true minute when
Exception bid him speak, and, at this time,
His tongue obey'd his⁵ hand: who were below him
He us'd as creatures of another place;
And bow'd his eminent top to their low ranks,
Making them proud of his humility,
In their poor praise he humbled: Such a man
Might be a copy to these younger times;
Which, follow'd well, would démonstrate them now
But goers backward.

Ber. His good remembrance, sir,
Lies richer in your thoughts, than on his tomb;

² To *repair* in these plays generally signifies to *renovate*. Thus in *Cymbeline*:

‘O disloyal thing
That shouldst *repair* my youth.’

³ That is, ‘cover petty faults with great merit:’ *honour* does not stand for *dignity of rank or birth*, but *acquired reputation*. ‘This is an excellent observation (says Johnson), jocose follies, and slight offences, are only allowed by mankind in him that overpowers them by great qualities.’

⁴ *Nor* was sometimes used without reduplication. ‘He was so like a courtier, that there was in his dignity of manner nothing contemptuous, and in his keenness of wit nothing bitter. If *bitterness* or contemptuousness ever appeared, they had been *awakened* by some injury, not of a man below him, but of his equal.’

⁵ *His* for *its*.

So in approof⁶ lives not his epitaph,
As in your royal speech.

King. 'Would, I were with him! He would always say,

(Methinks I hear him now; his plausible words
He scatter'd not in ears, but grafted them,
To grow there, and to bear)—*Let me not live,—*
Thus his good melancholy oft began,
On the catastrophe and heel of pastime,
When it was out,—*let me not live*, quoth he,
After my flame lacks oil, to be the snuff
Of younger spirits, whose apprehensive senses
All but new things disdain; whose judgments are
Mere fathers of their garments⁷; whose constancies
Expire before their fashions:——This he wish'd;
I, after him, do after him wish too,
Since I nor wax, nor honey can bring home,
I quickly were dissolved from my hive,
To give some labourers room.

2 Lord.

You are lov'd, sir;

They, that least lend it you, shall lack you first.

King. I fill a place, I know't.—How long is't, count,
Since the physician at your father's died?
He was much fam'd.

Ber. Some six months since, my lord.

King. If he were living, I would try him yet;—
Lend me an arm;—the rest have worn me out
With several applications:—nature and sickness
Debate it at their leisure⁸. Welcome, count;
My son's no dearer.

Ber.

Thank your majesty.

[*Exeunt. Flourish.*]

⁶ The approbation of his worth lives not so much in his epitaph as in your royal speech.

⁷ Who have no other use of their faculties than to invent new modes of dress.

⁸ So in *Macheth*:

'Death and nature do contend about them.'

SCENE III. Rousillon.

*A Room in the Countess's Palace.**Enter Countess, Steward, and Clown¹.*

Count. I will now hear: what say you of this gentlewoman?

Stew. Madam, the care I have had to even your content², I wish might be found in the calendar of my past endeavours; for then we wound our modesty, and make foul the clearness of our deservings, when of ourselves we publish them.

Count. What does this knave here? Get you gone, sirrah: The complaints, I have heard of you, I do not all believe; 'tis my slowness, that I do not: for, I know, you lack not folly to commit them, and have ability enough to make such knaveries yours.

Clo. 'Tis not unknown to you, madam, I am a poor fellow.

Count. Well, sir.

Clo. No, madam, 'tis not so well, that I am poor; though many of the rich are damned: But, if I may have your ladyship's good will to go to the world³, Isbel the woman and I will do as we may.

Count. Wilt thou needs be a beggar?

Clo. I do beg your goodwill in this case.

Count. In what case?

Clo. In Isbel's case, and mine own. Service is no heritage: and, I think, I shall never have the

¹ The *Clown* in this comedy is a domestic fool of the same kind as *Touchstone*. Such fools were, in the poet's time, maintained in all great families to keep up merriment in the house. Cartwright, in one of the copies of verses prefixed to the works of Beaumont and Fletcher, censures such dialogues as this, and that between *Olivia* and the *Clown* in *Twelfth Night*:

'Shakspeare to thee was dull, whose best jest lies
I'th' lady's questions, and the fool's replies,
Old fashion'd wit, which walk'd from town to town
In trunk-hose, which our fathers called the clown.'

² To act up to your desires.

³ To be married.

blessing of God, till I have issue of my body; for, they say, bearns⁴ are blessings.

Count. Tell me thy reason why thou wilt marry.

Clo. My poor body, madam, requires it: I am driven on by the flesh; and he must needs go, that the devil drives.

Count. Is this all your worship's reason?

Clo. Faith, madam, I have other holy reasons, such as they are.

Count. May the world know them?

Clo. I have been, madam, a wicked creature, as you and all flesh and blood are; and, indeed, I do marry, that I may repent.

Count. Thy marriage, sooner than thy wickedness.

Clo. I am out of friends, madam; and I hope to have friends for my wife's sake.

Count. Such friends are thine enemies, knave.

Clo. You are shallow, madam; e'en great friends; for the knaves come to do that for me, which I am a-weary of. He, that ears⁵ my land, spares my team, and gives me leave to inn the crop: if I be his cuckold, he's my drudge: He, that comforts my wife, is the nourisher of my flesh and blood; he, that cherishes my flesh and blood, loves my flesh and blood; he, that loves my flesh and blood, is my friend: *ergo*⁶, he that kisses my wife, is my friend. If men could be contented to be what they are, there were no fear in marriage: for young Charbon the puritan, and old Poysam⁷ the papist, howsoe'er their hearts are severed in religion, their heads are both one, they may joll horns together, like any deer i'the herd.

Count. Wilt thou ever be a foul-mouthed and calumnious knave?

⁴ Children.

⁵ Ploughs.

⁶ Therefore.

⁷ Malone conjectures that we should read, '*Poisson* the papist,' alluding to the custom of eating fish on fast days: as *Charbon* the puritan alludes to the fiery zeal of that sect. It is much in Shakspeare's manner to use significant names.

Clo. A prophet I, madam; and I speak the truth the next way⁸:

*For I the ballad will repeat,
Which men full true shall find;
Your marriage comes by destiny,
Your cuckoo sings by kind*⁹.

Count. Get you gone, sir; I'll talk with you more anon.

Stew. May it please you, madam, that he bid Helen come to you; of her I am to speak.

Count. Sirrah, tell my gentlewoman, I would speak with her; Helen I mean.

Clo. *Was this fair face the cause, quoth she,*
[Singing.

*Why the Grecians sacked Troy?
Fond done*¹⁰, *done fond,
Was this king Priam's joy*¹¹.
*With that she sighed as she stood,
With that she sighed as she stood,
And gave this sentence then:
Among nine bad if one be good,
Among nine bad if one be good,
There's yet one good in ten.*

Count. What, one good in ten; you corrupt the song, sirrah.

Clo. One good woman in ten, madam; which is a purifying o' the song: 'Would, God would serve the world so all the year! we'd find no fault with the tithe-woman, if I were the parson: One in ten, quoth a'! an we might have a good woman born, but on¹² *every blazing star, or at an earth-*

⁸ The readiest way.

⁹ i. e. nature.

¹⁰ Foolishly done.

¹¹ The name of Helen brings to the Clown's memory this fragment of an old ballad; something has escaped him it appears, for *Paris* 'was king Priam's only joy,' as Helen was *Sir Paris's*. According to two fragments quoted by the commentators.

¹² The old copy reads *ore*. Malone substituted *or*.

quake, 'twould mend the lottery well; a man may draw his heart out, ere he pluck one.

Count. You'll be gone, sir knave, and do as I command you?

Clo. That man should be at woman's command, and yet no hurt done!—Though honesty be no puritan, yet it will do no hurt; it will wear the surplice of humility over the black gown of a big heart¹³.—I am going, forsooth: the business is for Helen to come hither. [Exit Clown.

Count. Well, now.

Stew. I know, madam, you love your gentlewoman entirely.

Count. Faith, I do: her father bequeathed her to me; and she herself, without other advantage, may lawfully make title to as much love as she finds: there is more owing her, than is paid; and more shall be paid her, than she'll demand.

Stew. Madam, I was very late more near her than, I think, she wished me! alone she was, and did communicate to herself, her own words to her own ears; she thought, I dare vow for her, they touched not any stranger sense. Her matter was, she loved your son: Fortune, she said, was no goddess, that had put such difference betwixt their two estates; Love, no god, that would not extend his might, only where qualities were level; Diana¹⁴, no queen of virgins, that would suffer her poor knight to be surprised, without rescue, in the first assault, or ransome afterward: This she delivered in the most bitter touch of sorrow,

¹³ The clown answers, with the licentious petulance allowed to the character, that 'if a man does as a woman commands, it is likely he will do amiss;' that he does not amiss, he makes the effect not of his lady's goodness, but of his own *honesty*, which, though not very nice or *puritanical*, will do no hurt, but, unlike the *puritans*, will comply with the injunctions of superiors; and wear the 'surplice of humility over the black gown of a big heart;' will obey commands, though not much pleased with a state of subjection.

¹⁴ The old copies omit *Diana*. Theobald inserted the word.

that e'er I heard virgin exclaim in: which I held my duty, speedily to acquaint you withal; sithence¹⁵, in the loss that may happen, it concerns you something to know it.

Count. You have discharged this honestly; keep it to yourself: many likelihoods informed me of this before, which hung so tottering in the balance, that I could neither believe, nor misdoubt; Pray you, leave me: stall this in your bosom, and I thank you for your honest care: I will speak with you further anon. *[Exit Steward.]*

Enter HELENA.

Even so it was with me, when I was young:

If we¹⁶ are nature's, these are ours, this thorn
Doth to our rose of youth rightly belong;

Our blood to us, this to our blood is born;
It is the show and seal of nature's truth,
Where love's strong passion is impress'd in youth:
By our remembrances¹⁷ of days foregone,
Such were our faults;—or then we thought them
none.

Her eye is sick on't; I observe her now.

Hel. What is your pleasure, madam?

Count. You know, Helen,
I am a mother to you.

Hel. Mine honourable mistress.

Count. Nay, a mother;
Why not a mother? When I said, a mother,
Methought you saw a serpent: What's in mother,
That you start at it? I say, I am your mother;
And put you in the catalogue of those
That were enwombed mine: 'Tis often seen,
Adoption strives with nature: and choice breeds
A native slip to us from foreign seeds:

¹⁵ Since.

¹⁶ The old copy reads, 'if ever we are nature's.' The correction is Pope's.

¹⁷ i. e. according to our recollection.

You ne'er oppress'd me with a mother's groan,
 Yet I express to you a mother's care:—
 God's mercy, maiden! does it curd thy blood,
 To say, I am thy mother? What's the matter,
 That this distemper'd messenger of wet,
 The many-colour'd Iris, rounds thine eye¹⁸?
 Why?—that you are my daughter?

Hel. That I am not.

Count. I say, I am your mother.

Hel. Pardon, madam;
 The count Rousillon cannot be my brother:
 I am from humble, he from honour'd name;
 No note upon my parents, his all noble:
 My master, my dear lord he is; and I
 His servant live, and will his vassal die:
 He must not be my brother.

Count. Nor I your mother?

Hel. You are my mother, madam; 'Would, you
 were

(So that my lord, your son, were not my brother,)
 Indeed, my mother!—or were you both our mothers,
 I care no more for¹⁹, than I do for heaven,
 So I were not his sister: Can't no other²⁰,
 But, I your daughter, he must be my brother?

Count. Yes, Helen, you might be my daughter-
 in-law;

God shield, you mean it not! daughter, and mother,
 So strive²¹ upon your pulse: What, pale again?
 My fear hath catch'd your fondness: Now I see
 The mystery of your loneliness²², and find

¹⁸ There is something exquisitely beautiful in this representation of that suffusion of colours which glimmers around the sight when eyelashes are wet with tears. The poet has described the same appearance in his Rape of Lucrece:—

'And round about her tear-distained eye
 Blue circles stream'd like rainbows in the sky.'

¹⁹ There is a designed ambiguity, i. e. I care as much for: I wish it equally.

²⁰ i. e. 'can it be no other way, but if I be your daughter, he must be my brother?'

²¹ Contend.

²² The old copy reads *loveliness*. The emendation is Theobald's. It has been proposed to read *lowliness*.

Your salt tears' head²³. Now to all sense 'tis gross,
You love my son; invention is asham'd,
Against the proclamation of thy passion,
To say, thou dost not: therefore tell me true:
But tell me then, 'tis so:—for, look, thy cheeks
Confess it, one to the other: and thine eyes
See it so grossly shown in thy behaviours,
That in their kind²⁴ they speak it: only sin
And hellish obstinacy tie thy tongue,
That truth should be suspected: Speak, is't so?
If it be so, you have wound a goodly clue;
If it be not, forswear't: howe'er, I charge thee,
As heaven shall work in me for thine avail,
To tell me truly.

Hel. Good madam, pardon me!

Count. Do you love my son?

Hel. Your pardon, noble mistress!

Count. Love you my son?

Hel. Do not you love him, madam?

Count. Go not about; my love hath in't a bond,
Whereof the world takes note: come, come, disclose
The state of your affection; for your passions
Have to the full appeach'd.

Hel. Then, I confess,
Here on my knee, before high heaven and you,
That before you, and next unto high heaven,
I love your son:—
My friends were poor, but honest; so's my love:
Be not offended; for it hurts not him,
That he is lov'd of me: I follow him not
By any token of presumptuous suit;
Nor would I have him, till I do deserve him;
Yet never know how that desert should be.
I know I love in vain, strive against hope;
Yet, in this captious²⁵ and intenible sieve,

²³ The source, the cause of your grief.

²⁴ In their language, according to their nature.

²⁵ Johnson is perplexed about this word *captious*, 'which (says he) I never found in this sense, yet I cannot tell what to

I still pour in the waters of my love,
 And lack not to lose still: thus, Indian-like,
 Religious in mine error, I adore
 The sun, that looks upon his worshipper,
 But knows of him no more. My dearest madam,
 Let not your hate encounter with my love,
 For loving where you do: but, if yourself,
 Whose aged honour cites a virtuous youth²⁶,
 Did ever, in so true a flame of liking,
 Wish chastly, and love dearly, that your Dian
 Was both herself and love²⁷; O then, give pity
 To her, whose state is such, that cannot choose
 But lend and give, where she is sure to lose;
 That seeks not to find that her search implies,
 But, riddle-like, lives sweetly where she dies.

Count. Had you not lately an intent, speak truly,
 To go to Paris?

Hel. Madam, I had.

Count. Wherefore? tell true.

Hel. I will tell truth; by grace itself, I swear.
 You know, my father left me some prescriptions
 Of rare and proved effects, such as his reading,
 And manifest experience, had collected

substitute, unless *carious* for rotten.' Farmer supposes *captious* to be a contraction of *capacious*! Steevens believes that *captious* meant *recipient*! capable of receiving! and *intemible* incapable of holding or retaining:—he rightly explains the latter word, which is printed in the old copy *intemible* by mistake.

The attempts of these learned commentators to guess at the meaning of the word are not so much a matter of surprise, as that none of them ever stumbled by accident upon its obvious sense, or discovered that the old common acceptation of it was the same as the Latin *Captiosus*, viz. *captious*, DECEITFUL. Any old Dictionary would have taught them this. See Cooper's Latin Dictionary, 1584; or Cotgrave in voce *Captieux*; or Florio in the word *Captioso*. It has also escaped Dr. Nares, and the diligent editor of Johnson's Dictionary.

²⁶ i. e. whose respectable conduct in age proves that you were no less virtuous when young.

²⁷ Helena means to say—'If ever you wished that the deity who presides over chastity, and the queen of amorous rites, were one and the same person, or, in other words, if ever you wished for the honest and lawful completion of your chaste desires.' Malone thinks the line should be thus read:—

'Love dearly, and wish chastly, that your Dian, &c.

For general sovereignty; and that he will'd me
 In heedfullest reservation to bestow them,
 As notes, whose faculties inclusive were,
 More than they were in note²⁸: amongst the rest,
 There is a remedy, approv'd, set down,
 To cure the desperate languishes, whereof
 The king is render'd lost.

Count. This was your motive
 For Paris, was it? speak.

Hel. My lord your son made me to think of this;
 Else Paris, and the medicine, and the king,
 Had, from the conversation of my thoughts,
 Haply, been absent then.

Count. But think you, Helen,
 If you should tender your supposed aid,
 He would receive it? He and his physicians
 Are of a mind; he, that they cannot help him;
 They, that they cannot help: How shall they credit
 A poor unlearned virgin, when the schools,
 Embowell'd of their doctrine²⁹, have left off
 The danger to itself?

Hel. There's something hints³⁰,
 More than my father's skill, which was the greatest
 Of his profession, that his good receipt
 Shall, for my legacy, be sanctified
 By the luckiest stars in heaven: and, would your
 honour

But give me leave to try success, I'd venture
 The well-lost life of mine on his grace's cure,
 By such a day, and hour.

Count. Dost thou believe't?

Hel. Ay, madam, knowingly.

Count. Why, Helen, thou shalt have my leave,
 and love,
 Means, and attendants, and my loving greetings

²⁸ Receipts in which greater virtues were enclosed than appeared to observation.

²⁹ Exhausted of their skill.

³⁰ The old copy reads—*in't*. The emendation is Hanmer's.

To those of mine in court; I'll stay at home,
And pray God's blessing into³¹ thy attempt:
Be gone to-morrow; and be sure of this,
What I can help thee to, thou shalt not miss.
[*Exeunt.*]

ACT II.

SCENE I. Paris.

A Room in the King's Palace. Flourish.

*Enter King, with young Lords taking leave for
the Florentine war; BERTRAM, PAROLLES, and
Attendants.*

King. Farewell, young lord¹, these warlike principles
Do not throw from you:—and you, my lord, farewell:—

Share the advice betwixt you: if both gain all,
The gift doth stretch itself as 'tis receiv'd,
And is enough for both.

1 Lord. It is our hope, sir,
After well enter'd soldiers, to return
And find your grace in health.

King. No, no, it cannot be; and yet my heart
Will not confess he owes the malady
That doth my life besiege². Farewell, young lords;
Whether I live or die, be you the sons
Of worthy Frenchmen: let higher Italy
(Those 'bated, that inherit but the fall

³¹ *Into* for *unto*. A common form of expression with old writers. See *Troilus and Cressida*, Act iii. Sc. 3, note 2. The third folio reads *unto*.

¹ In this and the following instance the folio reads *lords*. The correction was suggested by Tyrwhitt.

² i. e. as the common phrase runs, *I am still heart-whole*; my spirits, by not sinking under my distemper, do not acknowledge its influence.

Of the last monarchy³) see, that you come
 Not to woo honour, but to wed it; when
 The bravest questant⁴ shrinks, find what you seek,
 That fame may cry you loud: I say, farewell.

2 Lord. Health, at your bidding, serve your
 majesty!

King. Those girls of Italy, take heed of them;
 They say, our French lack language to deny,
 If they demand: beware of being captives,
 Before you serve⁵.

Both. Our hearts receive your warnings.

King. Farewell.—Come hither to me.

[The King retires to a Couch.

1 Lord. O my sweet lord, that you will stay be-
 hind us!

Par. 'Tis not his fault; the spark——

2 Lord. O, 'tis brave wars!

Par. Most admirable: I have seen those wars.

Ber. I am commanded here, and kept a coil⁶ with:
Too young, and the next year, and 'tis too early.

Par. An thy mind stand to it, boy, steal away
 bravely.

Ber. I shall stay here the forehorse to a smock,
 Creaking my shoes on the plain masonry,
 Till honour be bought up, and no sword worn,
 But one to dance with⁷! By heaven, I'll steal away.

1 Lord. There's honour in the theft.

Par. Commit it, count.

2 Lord. I am your accessory; and so farewell.

³ I prefer Johnson's explanation of this obscure passage to any that has been offered:—'Let upper Italy, where you are to exercise your valour, see that you come to gain honour, to the *abatement*, that is to the *overthrow*, of those who inherit but the fall of the last monarchy, or the remains of the Roman empire.' *Bated* and *abated* are used elsewhere by Shakspeare in a kindred sense.

⁴ Seeker, inquirer.

⁵ Be not captives before you are soldiers.

⁶ To be kept a coil is to be vexed or troubled with a stir or noise.

⁷ In Shakspeare's time it was usual for gentlemen to dance with swords on.

Ber. I grow to you, and our parting is a tortured body⁸.

1 *Lord.* Farewell, captain.

2 *Lord.* Sweet monsieur Parolles!

Par. Noble heroes, my sword and yours are kin. Good sparks and lustrous, a word, good metals:— You shall find in the regiment of the Spinii, one captain Spurio, with his cicatrice, an emblem of war, here on his sinister cheek; it was this very sword entrenched it: say to him, I live; and observe his reports for me.

2 *Lord.* We shall, noble captain.

Par. Mars dote on you for his novices! [*Exeunt Lords.*] What will you do?

Ber. Stay; the king—— [*Seeing him rise.*

Par. Use a more spacious ceremony to the noble lords: you have restrained yourself within the list of too cold an adieu: be more expressive to them; for they wear themselves in the cap of the time⁹, there do muster true gait¹⁰; eat, speak, and move under the influence of the most received star; and though the devil lead the measure¹¹, such are to be followed: after them, and take a more dilated farewell.

Ber. And I will do so.

Par. Worthy fellows; and like to prove most sinewy sword-men. [*Exeunt BERTRAM and PAROLLES.*

Enter LAFEU.

Laf. Pardon, my lord, [*Kneeling.*] for me and for my tidings.

King. I'll fee thee to stand up.

⁸ 'I grow to you, and our parting is as it were to dissever or torture a body.'

⁹ They are the foremost in the fashion.

¹⁰ It seems to me that this passage has been wrongly pointed and improperly explained, *there do muster true gait*; if addressed to Bertram, it means *there exercise yourself in the gait of fashion*; eat, &c. But perhaps we should read *they* instead of *there*, or else insert *they* after *gait*; either of these slight emendations would render this obscure passage perfectly intelligible.

¹¹ The dance.

Laf. Then here's a man
Stands, that has brought his pardon. I would, you
Had kneel'd, my lord, to ask me mercy; and
That, at my bidding, you could so stand up.

King. I would, I had; so I had broke thy pate,
And ask'd thee mercy for't.

Laf. Goodfaith, across¹²:
But, my good lord, 'tis thus; Will you be cur'd
Of your infirmity?

King. No.

Laf. O, will you eat
No grapes, my royal fox? yes, but you will,
My noble grapes, an if my royal fox
Could reach them: I have seen a medicine¹³,
That's able to breathe life into a stone;
Quicken a rock, and make you dance canary¹⁴,
With spritely fire and motion; whose simple touch
Is powerful to araise king Pepin, nay,
To give great Charlemain a pen in his hand,
And write to her a love-line¹⁵.

King. What her is this?

Laf. Why, doctor she: My lord, there's one arriv'd,
If you will see her,—now, by my faith and honour,
If seriously I may convey my thoughts
In this my light deliverance, I have spoke
With one, that, in her sex, her years, profession¹⁶,
Wisdom, and constancy, hath amaz'd me more
Than I dare blame my weakness¹⁷: Will you see her,

¹² This word, which is taken from breaking a spear *across* in chivalric exercises, is used elsewhere by Shakspeare where a pass of wit miscarries. See *As You Like It*, Act iii. Sc. 4, note 4.

¹³ *Medicine* is here used by Lafau ambiguously for a female physician.

¹⁴ It has been before observed that the canary was a kind of lively dance.

¹⁵ Malone thinks something has been omitted here: to complete the sense the line should read:—

'And cause him write to her a love line.'

¹⁶ By profession is meant her declaration of the object of her coming.

¹⁷ This is one of Shakspeare's perplexed expressions:—'To acknowledge how much she has astonished me would be to acknowledge more weakness than I am willing to do.'

(For that is her demand,) and know her business?
That done, laugh well at me.

King. Now, good Lafeu,
Bring in the admiration; that we with thee
May spend our wonder too, or take off thine,
By wond'ring how thou took'st it.

Laf. Nay, I'll fit you,
And not be all day neither. [*Exit LAFEU.*]

King. Thus he his special nothing ever prologues.

Re-enter LAFEU, with HELENA.

Laf. Nay, come your ways¹⁸.

King. This haste hath wings indeed.

Laf. Nay, come your ways:

This is his majesty, say your mind to him:
A traitor you do look like; but such traitors
His majesty seldom fears: I am Cressid's uncle¹⁹,
That dare leave two together; fare you well. [*Exit.*]

King. Now, fair one, does your business follow us?

Hel. Ay, my good lord. Gerard de Narbon was
My father; in what he did profess, well found²⁰.

King. I knew him.

Hel. The rather will I spare my praises towards
him;

Knowing him, is enough. On his bed of death
Many receipts he gave me; chiefly one,
Which, as the dearest issue of his practice,
And of his old experience the only darling,
He bade me store up, as a triple eye²¹,
Safer than mine own two, more dear; I have so:
And, hearing your high majesty is touch'd
With that malignant cause wherein the honour
Of my dear father's gift stands chief in power,

¹⁸ Steevens has inconsiderately stigmatized this with the title of *vulgarism*. Malone has justly defended it as the phraseology of the poet's age, and adduces a similar mode of expression from our excellent old version of the Bible.

¹⁹ I am like Pandarus. See *Troilus and Cressida*.

²⁰ Of known and acknowledged excellence.

²¹ A third eye.

I come to tender it, and my appliance,
With all bound humbleness.

King. We thank you, maiden;
But may not be so credulous of cure,—
When our most learned doctors leave us; and
The congregated college have concluded
That labouring art can never ransom nature
From her inaidable estate,—I say we must not
So stain our judgment, or corrupt our hope,
To prostitute our past-cure malady
To émpirics; or to dissever so
Our great self and our credit, to esteem
A senseless help, when help past sense we deem.

Hel. My duty then shall pay me for my pains:
I will no more enforce mine office on you;
Humbly entreating from your royal thoughts
A modest one, to bear me back again.

King. I cannot give thee less, to be call'd grateful:
Thou thoughtst to help me; and such thanks I give,
As one near death to those that wish him live;
But, what at full I know, thou know'st no part;
I knowing all my peril, thou no art.

Hel. What I can do, can do no hurt to try,
Since you set up your rest²² 'gainst remedy:
He that of greatest works is finisher,
Oft does them by the weakest minister:

²² i. e. 'Since you have determined or made up your mind that there is no remedy.' *Set up your rest* is a metaphorical expression derived from the game of *Primero*, at which it seems to have meant to *stand* upon the cards one held in his hand. This word furnished many other proverbial expressions among the Italians, one of which is to be found in the *Ciriffo Calvaneo* of Luca Pulci. '*Fa del suo resto*,' to adventure all. '*Haver fatto del resto*,' to have lost all, or to have nothing to *rest* upon. '*Riservar il resto*,' to reserve one's *rest*, to be wary and circumspect, &c. &c. All authorities are decisive upon the derivation of this term from *Primero*, as Mr. Nares has amply shown. So says Minshew, Torriano, and Florio, who is worth quoting: '*Restare*, to rest, &c. Also to *set up one's rest*, to make a *rest*, or play upon one's *rest* at *Primero*.' In Spanish too '*Echar el resto*,' to *set or lay up one's rest*, has the same origin and figurative meaning; to adventure all, to be determined. We shall now, it is to be hoped, hear no more of *musket rests*, &c. in explanation of this phrase.

So holy writ in babes hath judgment shown,
When judges have been babes²³. Great floods have
 flowed

From simple sources²⁴; and great seas have dried,
When miracles have by the greatest been denied²⁵.
Oft expectation fails, and most oft there
Where most it promises; and oft it hits,
Where hope is coldest, and despair most sits.

King. I must not hear thee; fare thee well, kind
 maid;

Thy pains, not us'd, must by thyself be paid:
Proffers, not took, reap thanks for their reward.

Hel. Inspired merit so by breath is barr'd:
It is not so with him that all things knows,
As 'tis with us that square our guess by shows:
But most it is presumption in us, when
The help of heaven we count the act of men.
Dear sir, to my endeavours give consent;
Of heaven, not me, make an experiment.

I am not an impostor, that proclaim
Myself against the level of mine aim²⁶;
But know I think, and think I know most sure,
My art is not past power, nor you past cure.

King. Art thou so confident? Within what space
Hop'st thou my cure?

Hel. The greatest grace lending grace²⁷,
Ere twice the horses of the sun shall bring
Their fiery torcher his diurnal ring;
Ere twice in murk and occidental damp
Moist Hesperus hath quench'd his sleepy lamp;
Or four and twenty times the pilot's glass
Hath told the thievish minutes how they pass;

²³ An allusion to Daniel judging the two Elders.

²⁴ i. e. when Moses smote the rock in Horeb.

²⁵ This must refer to the children of Israel passing the Red Sea, when miracles had been denied by Pharaoh.

²⁶ I am not an impostor that proclaim one thing and design another, that proclaim a cure and aim at a fraud. I think what I speak.

²⁷ i. e. the divine grace, lending me grace or power to accomplish it. So in Macbeth: at the conclusion we have the grace of grace.

What is infirm from your sound parts shall fly,
Health shall live free, and sickness freely die.

King. Upon thy certainty and confidence,
What dar'st thou venture?

Hel. Tax of impudence,—
A strumpet's boldness, a divulged shame,—
'Traduc'd by odious ballads; my maiden's name
Sear'd otherwise; ne worse of worst extended,
With vilest torture let my life be ended²⁸.

King. Methinks, in thee some blessed spirit doth
speak;

His powerful sound, within an organ weak:
And what impossibility would slay
In common sense, sense saves another way.
Thy life is dear; for all, that life can rate
Worth name of life, in thee hath estimate²⁹:
Youth, beauty, wisdom, courage, virtue, all
That happiness and prime³⁰ can happy call:
Thou this to hazard, needs must intimate
Skill infinite, or monstrous desperate.
Sweet practiser, thy physic I will try;
That ministers thine own death, if I die.

Hel. If I break time, or flinch in property³¹
Of what I spoke, unpitied let me die;
And well deserved: Not helping, death's my fee;
But, if I help, what do you promise me?

King. Make thy demand.

Hel. But will you make it even?

²⁸ Let me be stigmatized as a strumpet, and, in addition (although that would not be worse, or a more *extended* evil than what I have mentioned, the loss of my honour, which is the worst that could happen), let me die with torture. *Ne* is *nor*.

²⁹ i. e. may be counted among the gifts enjoyed by thee.

³⁰ *Prime* here signifies that *sprightly vigour* which usually accompanies us in the prime of life; which old Montaigne calls, *cet estat plein de verdure et de feste*, and which Florio translates, 'that state, full of lust, of *prime*, and mirth.' So in Hamlet:—

'A violet in the youth of *primy* nature.'

³¹ *Property* seems to be used here for *performance* or *achievement*, singular as it may seem. So in Hamlet, Horatio says of the Grave-digger:—

'Custom hath made it in him a *property* of easiness.'

King. Ay, by my sceptre, and my hopes of heaven³².

Hel. Then shalt thou give me, with thy kingly hand,

What husband in thy power I will command:
Exempted be from me the arrogance
To choose from forth the royal blood of France;
My low and humble name to propagate
With any branch or impage of thy state³³:
But such a one, thy vassal, whom I know
Is free for me to ask, thee to bestow.

King. Here is my hand; the premises observ'd,
Thy will by my performance shall be serv'd;
So make the choice of thy own time; for I,
Thy resolv'd patient, on thee still rely.
More should I question thee, and more I must;
Though, more to know, could not be more to trust;
From whence thou cam'st, how tended on,—But rest
Unquestion'd welcome, and undoubted blest.—
Give me some help here, ho!—If thou proceed
As high as word, my deed shall match thy deed.
[*Flourish. Exeunt.*]

SCENE II. Rousillon.

A Room in the Countess's Palace.

Enter Countess and Clown.

Count. Come on, sir; I shall now put you to the height of your breeding.

³² The old copy reads 'hopes of help.' The emendation is Thirlby's.

³³ The old copy reads 'image of thy state.' Warburton proposed *impage*, which Steevens rejects, saying unadvisedly 'there is no such word.' It is evident that Shakspeare formed it from 'an *impe*, a scion, or young slip of a tree.' To *impe* and *imping* were also in use, as was the whole verb among our ancestors. The context evidently requires a word of this import. The word *propagate*, in its old sense of increasing by grafting cuttings from an old stock, would never have been so incongruously followed as by *image*. Shakspeare beautifully alludes to this art in the following passage of the *Winter's Tale*:—

—————You see, sweet maid, we marry
A gentler scion to the wildest stock
And make conceive a bark of baser kind
By bud of nobler race.'

Clo. I will show myself highly fed, and lowly taught: I know my business is but to the court.

Count. To the court! why, what place make you special, when you put off that with such contempt? But to the court!

Clo. Truly, madam, if God have lent a man any manners, he may easily put it off at court: he that cannot make a leg, put off's cap, kiss his hand, and say nothing, has neither leg, hands, lip, nor cap; and, indeed, such a fellow, to say precisely, were not for the court: but, for me, I have an answer will serve all men.

Count. Marry, that's a bountiful answer, that fits all questions.

Clo. It is like a barber's chair, that fits all buttocks¹; the pin-buttock, the quatch-buttock, the brawn buttock, or any buttock.

Count. Will your answer serve fit to all questions?

Clo. As fit as ten groats is for the hand of an attorney, as your French crown for your taffata punk, as Tib's rush for Tom's fore-finger², as a pancake for Shrove-tuesday, a morris for May-day, as the nail to his hole, the cuckold to his horn, as a scolding quean to a wrangling knave, as the nun's lip to the friar's mouth; nay, as the pudding to his skin.

Count. Have you, I say, an answer of such fitness for all questions?

Clo. From below your duke, to beneath your constable, it will fit any question.

Count. It must be an answer of most monstrous size, that must fit all demands.

Clo. But a trifle neither, in good faith, if the

¹ This is a common proverbial expression.

² Tom and Tibb were apparently common names for a lad and lass, the rush ring seems to have been a kind of love-token, for plighting of troth among rustic lovers. In Green's Menaphon the custom is alluded to, 'Well, 'twas a goodly woride when such simplicitie was used, sayes the olde women of our time, when a ring of rush would tie as much love together as a gimmon (gimmel) of golde.' The inuendo here is but too obvious.

learned should speak truth of it: here it is, and all that belongs to't: Ask me, if I am a courtier; it shall do you no harm to learn.

Count. To be young again, if we could: I will be a fool in question, hoping to be the wiser by your answer. I pray you, sir, are you a courtier?

Clo. O Lord, sir³,—There's a simple putting off;—more, more, a hundred of them.

Count. Sir, I am a poor friend of yours, that loves you.

Clo. O Lord, sir,—Thick, thick, spare not me.

Count. I think, sir, you can eat none of this homely meat.

Clo. O Lord, sir,—Nay, put me to't, I warrant you.

Count. You were lately whipped, sir, as I think.

Clo. O Lord, sir,—Spare not me.

Count. Do you cry, *O Lord, sir*, at your whipping, and *spare not me*? Indeed, your *O Lord, sir*, is very sequent⁴ to your whipping; you would answer very well to a whipping, if you were but bound to't.

Clo. I ne'er had worse luck in my life, in my—*O Lord, sir*: I see, things may serve long, but not serve ever.

Count. I play the noble housewife with the time, to entertain it so merrily with a fool.

Clo. O Lord, sir,—Why, there't serves well again.

Count. An end, sir, to your business; Give Helen this,

And urge her to a present answer back:

Commend me to my kinsmen, and my son;

This is not much.

Clo. Not much commendation to them.

³ A ridicule on this silly expletive of speech, then in vogue at court. Thus Clove and Orange, in *Every Man in his Humour*: 'You conceive me, sir?—O Lord, sir!' Cleveland in one of his songs makes his Gentleman—

'Answer, O Lord, sir! and talk play book oaths.'

⁴ Properly follows.

Count. Not much employment for you: You understand me?

Clo. Most fruitfully; I am there before my legs.

Count. Haste you again. [*Exeunt severally.*]

SCENE III. Paris.

A Room in the King's Palace.

Enter BERTRAM, LAFEU, and PAROLLES.

Laf. They say, miracles are past; and we have our philosophical persons, to make modern¹ and familiar things, supernatural and causeless. Hence is it, that we make trifles of terrors; ensconcing² ourselves into seeming knowledge, when we should submit ourselves to an unknown fear³.

Par. Why, 'tis the rarest argument of wonder, that hath shot out in our latter times.

Ber. And so 'tis.

Laf. To be relinquish'd of the artists,—

Par. So I say; both of Galen and Paracelsus.

Laf. Of all the learned and authentic⁴ fellows,—

Par. Right, so I say.

Laf. That gave him out incurable,—

Par. Why, there 'tis; so say I too.

Laf. Not to be helped,—

Par. Right: as 'twere, a man assured of an—

Laf. Uncertain life, and sure death.

Par. Just, you say well; so would I have said.

Laf. I may truly say, it is a novelty to the world.

Par. It is, indeed: if you will have it in showing, you shall read it in—What do you call there?—

¹ Common, ordinary.

² *Sconce* being a term in fortification for a chief fortress, to *ensconce* literally signifies to secure as in a fort. So in *The Merry Wives of Windsor*:—'I will *ensconce* me behind the arras.' *Into* is used for *in*.

³ *Fear* means here an object of fear.

⁴ *Authentic* is allowed, approved; and seems to have been the proper epithet for a physician regularly bred or licensed. The diploma of a licentiate still has *authentice licentiatus*.

Laf. A showing of a heavenly effect in an earthly actor.

Par. That's it I would have said; the very same.

Laf. Why, your dolphin⁵ is not lustier: 'fore me I speak in respect——

Par. Nay, 'tis strange, 'tis very strange, that is the brief and the tedious of it; and he is of a most facinorous⁶ spirit, that will not acknowledge it to be the——

Laf. Very hand of heaven.

Par. Ay, so I say.

Laf. In a most weak——

Par. And debile minister, great power, great transcendence: which should, indeed, give us a further use to be made, than alone the recovery of the king, as to be⁷——

Laf. Generally thankful.

Enter King, HELENA, and Attendants.

Par. I would have said it; you say well: Here comes the king.

Laf. Lustick⁸, as the Dutchman says: I'll like a maid the better, whilst I have a tooth in my head: Why, he's able to lead her a coranto.

Par. *Mort du Vinaigre!* Is not this Helen?

Laf. 'Fore God, I think so.

King. Go, call before me all the lords in court.—

[*Exit an Attendant.*]

Sit, my preserver, by thy patient's side;

⁵ The *Dauphin* was formerly so written, but it is doubtful whether Lafeu means to allude to the *Prince* or the fish. The old orthography is therefore continued. It should be remembered that *lusty* in its old acceptation meant *sprightly, quick, active, lively*, as well as *strong*. 'The *lustiness* of youth' is a common expression in old writers. We have also in Baret 'the *lustiest* and most busie time for husbandmen,' i. e. the *most active*.

⁶ Wicked.

⁷ Dr. Johnson thought this and some preceding speeches in the scene were erroneously given to Parolles instead of to Lafeu. This seems very probable, for the humour of the scene consists in Parolles's pretensions to knowledge and sentiments which he has not.

⁸ *Lustigh* is the Dutch for active, pleasant, playful, sportive.

And with this healthful hand, whose banish'd sense
Thou hast repeal'd, a second time receive
The confirmation of my promis'd gift,
Which but attends thy naming.

Enter several Lords.

Fair maid, send forth thine eye: this youthful
parcel
Of noble bachelors stand at my bestowing,
O'er whom both sovereign power and father's voice⁹
I have to use: thy frank election make;
Thou hast power to choose, and they none to
forsake.

Hel. To each of you one fair and virtuous mistress
Fall, when love please!—marry, to each, but one¹⁰!

Laf. I'd give bay Curtal¹¹, and his furniture,
My mouth no more were broken than these boys',
And writ as little beard.

King. Peruse them well:
Not one of those, but had a noble father.

Hel. Gentlemen,
Heaven hath, through me, restor'd the king to
health.

All. We understand it, and thank heaven for you.

Hel. I am a simple maid; and therein wealthiest,
That, I protest, I simply am a maid:—
Please it your majesty, I have done already:
The blushes in my cheeks thus whisper me,
We blush, that thou shouldst choose; but, be refus'd,
Let the white death sit on thy cheek for ever;
*We'll ne'er come there again*¹².

⁹ They were wards as well as subjects.

¹⁰ i. e. *except* one, meaning Bertram: *but* in the sense of *be-out*.

¹¹ A *curtal* was the common phrase for a horse; i. e. 'I'd give my bay horse, &c. that my age were not greater than these boys'; a *broken mouth* is a mouth which has lost part of its teeth.

¹² 'My blushes (says Helen) thus whisper me—We blush that thou shouldst have the nomination of thy husband. However, choose him at thy peril; but if thou be refused, let thy cheeks be for ever pale; we will never revisit them again.' *Be refused* means the same as 'thou being refused;' or, 'be thou refused.' The *white death* is the paleness of death.

King. Make choice; and, see,
Who shuns thy love, shuns all his love in me.

Hel. Now, Dian, from thy altar do I fly;
And to imperial Love, that god most high,
Do my sighs stream.—Sir, will you hear my suit?

1 *Lord.* And grant it.

Hel. Thanks, sir, all the rest is mute¹³.

Laf. I had rather be in this choice, than throw
ames-ace¹⁴ for my life.

Hel. The honour, sir, that flames in your fair eyes,
Before I speak, too threateningly replies:
Love make your fortunes twenty times above
Her that so wishes, and her humble love!

2 *Lord.* No better, if you please.

Hel. My wish receive,
Which great love grant! and so I take my leave.

Laf. Do all, they deny her¹⁵? An they were sons
of mine, I'd have them whipped; or I would send
them to the Turk, to make eunuchs of.

Hel. Be not afraid [*To a Lord*] that I your hand
should take;
I'll never do you wrong for your own sake:
Blessing upon your vows! and in your bed
Find fairer fortune, if you ever wed!

Laf. These boys are boys of ice, they'll none
have her: sure, they are bastards to the English;
the French ne'er got them.

Hel. You are too young, too happy, and too good,
To make yourself a son out of my blood.

4 *Lord.* Fair one, I think not so.

Laf. There's one grape yet,—I am sure, thy fa-
ther drank wine.—But if thou be'st not an ass, I
am a youth of fourteen; I have known thee already.

¹³ i. e. 'I have no more to say to you.' So Hamlet, '*the rest is silence.*'

¹⁴ The lowest chance of the dice.

¹⁵ The scene must be so regulated that Lafau and Parolles talk at a distance, where they may see what passes between Helena and the Lords, but not hear it, so that they know not by whom the refusal is made.

Hel. I dare not say, I take you; [*To BERTRAM*]
but I give
Me, and my service, ever whilst I live,
Into your guiding power.—This is the man.

King. Why then, young Bertram, take her, she's
thy wife.

Ber. My wife, my liege? I shall beseech your
highness,
In such a business give me leave to use
The help of mine own eyes.

King. Know'st thou not, Bertram,
What she has done for me?

Ber. Yes, my good lord;
But never hope to know why I should marry her.

King. Thou know'st she has rais'd me from my
sickly bed.

Ber. But follows it, my lord, to bring me down
Must answer for your raising? I know her well;
She had her breeding at my father's charge:
A poor physician's daughter my wife!—Disdain
Rather corrupt me ever!

King. 'Tis only title¹⁶ thou disdain'st in her, the
which
I can build up. Strange is it, that our bloods,
Of colour, weight, and heat, pour'd all together,
Would quite confound distinction, yet stand off
In differences so mighty: If she be
All that is virtuous (save what thou dislik'st,
A poor physician's daughter), thou dislik'st
Of virtue for the name: but do not so:
From lowest place when virtuous things proceed,
The place is dignified by the doer's deed:
Where great additions¹⁷ swell, and virtue none,
It is a dropsied honour: good alone
Is good;—without a name, vileness is so¹⁸:

¹⁶ i. e. the want of title.

¹⁷ Titles.

¹⁸ Good is good, independent of any worldly distinction; and so vileness would be ever vile, did not rank, power, and fortune screen it from opprobrium.

The property by what it is should go,
 Not by the title. She is young, wise, fair;
 In these to nature she's immediate heir;
 And these breed honour; that is honour's scorn,
 Which challenges itself as honour's born¹⁹,
 And is not like the sire: Honours best thrive²⁰,
 When rather from our acts we them derive
 Than our fore-goers: the mere word's a slave,
 Debauch'd on every tomb; on every grave,
 A lying trophy, and as oft is dumb,
 Where dust and damn'd oblivion is the tomb
 Of honour'd bones indeed. What should be said?
 If thou canst like this creature as a maid,
 I can create the rest: virtue, and she,
 Is her own dower: honour and wealth, from me.

Ber. I cannot love her, nor will strive to do't.

King. Thou wrong'st thyself, if thou shouldst
 strive to choose.

Hel. That you are well restor'd, my lord, I am
 glad;

Let the rest go.

King. My honour's at the stake; which to defeat²¹,
 I must produce my power: Here, take her hand,
 Proud scornful boy, unworthy this good gift;
 That dost in vile misprision shackle up
 My love, and her desert; that canst not dream,
 We, poizing us in her defective scale,
 Shall weigh thee to the beam: that wilt not know,
 It is in us to plant thine honour, where
 We please to have it grow: Check thy contempt:
 Obey our will, which travails in thy good:
 Believe not thy disdain, but presently

¹⁹ i. e. the child of honour.

²⁰ The first folio omits *best*; the second folio supplies it.

²¹ The *implication* or *clause* of the sentence (as the grammarians say) here serves for the antecedent, 'which danger to defeat.' So in *Othello*:

'———She dying gave it me,
 And bid me when my fate would have me wive
 To give it her.'

i. e. to my wife, though not mentioned before but by implication.

Do thine own fortunes that obedient right,
Which both thy duty owes, and our power claims;
Or I will throw thee from my care for ever,
Into the staggers²² and the careless lapse
Of youth and ignorance; both my revenge and hate,
Loosing upon thee in the name of justice,
Without all terms of pity: Speak; thine answer.

Ber. Pardon, my gracious lord; for I submit
My fancy to your eyes: When I consider,
What great creation, and what dole²³ of honour,
Flies where you bid it, I find, that she, which late
Was in my nobler thoughts most base, is now
The praised of the king; who, so ennobled,
Is, as 'twere, born so.

King. Take her by the hand,
And tell her, she is thine: to whom I promise
A counterpoize; if not to thy estate,
A balance more replete.

Ber. I take her hand.

King. Good fortune, and the favour of the king,
Smile upon this contráct: whose ceremony
Shall seem expedient on the now-born brief,
And be perform'd to-night²⁴: the solemn feast
Shall more attend upon the coming space,
Expecting absent friends. As thou lov'st her,
Thy love's to me religious; else, does err.

[*Exeunt* King, BERTRAM, HELENA, Lords, and
Attendants.]

²² The commentators here kindly inform us that *the staggers* is a violent disease in horses; but the word in the text has no relation, even *metaphorically*, to it. *The reeling and unsteady course of a drunken or sick man is meant.* Shakspeare has the same expression in *Cymbeline*, where Posthumus says:—

'Whence come these staggers on me?'

²³ i. e. portion.

²⁴ Shakspeare uses *expedient* and *expediently* in the sense of *expeditiously*: and *brief* in the sense of a short note or intimation concerning any business, and sometimes without the idea of writing. So in the last act of this play, 'She told me in a sweet verbal *brief*,' &c. The meaning therefore appears to be. 'The ceremonial part of this contract shall *immediately* pass,—shall follow close upon the troth now *briefly* plighted between the parties, and be performed this night; the solemn feast shall be delayed to a future time.'

Laf. Do you hear, monsieur? a word with you.

Par. Your pleasure, sir?

Laf. Your lord and master did well to make his recantation.

Par. Recantation? My lord? my master?

Laf. Ay; Is it not a language, I speak?

Par. A most harsh one; and not to be understood without bloody succeeding. My master?

Laf. Are you companion to the count Rousillon?

Par. To any count; to all counts; to what is man.

Laf. To what is count's man: count's master is of another style.

Par. You are too old, sir; let it satisfy you, you are too old.

Laf. I must tell thee, sirrah, I write man; to which title age cannot bring thee.

Par. What I dare too well do, I dare not do.

Laf. I did think thee, for two ordinaries²⁵, to be a pretty wise fellow; thou didst make tolerable vent of thy travel; it might pass: yet the scarfs, and the bannerets, about thee, did manifoldly dissuade me from believing thee a vessel of too great a burden. I have now found thee;—when I lose thee again, I care not: yet art thou good for nothing but taking up²⁶; and that thou art scarce worth.

Par. Hadst thou not the privilege of antiquity upon thee,——

Laf. Do not plunge thyself too far in anger, lest thou hasten thy trial; which if—Lord have mercy on thee for a hen! So, my good window of lattice, fare thee well; thy casement I need not open, for I look through thee. Give me thy hand.

Par. My lord, you give me most egregious indignity.

²⁵ i. e. while I sate twice with thee at dinner.

²⁶ To take up is to contradict, to call to account; as well as to pick off the ground.

Laf. Ay, with all my heart; and thou art worthy of it.

Par. I have not, my lord, deserved it.

Laf. Yes, good faith, every dram of it; and I will not bate thee a scruple.

Par. Well, I shall be wiser.

Laf. E'en as soon as thou canst, for thou hast to pull at a smack o' the contrary. If ever thou be'st bound in thy scarf, and beaten, thou shalt find what it is to be proud of thy bondage. I have a desire to hold my acquaintance with thee, or rather my knowledge; that I may say, in the default²⁷, he is a man I know.

Par. My lord, you do me most insupportable vexation.

Laf. I would it were hell-pains for thy sake, and my poor doing eternal: for doing I am past; as I will by thee, in what motion age will give me leave²⁸. [Exit.

Par. Well, thou hast a son shall take this disgrace off me; scurvy, old, filthy, scurvy lord!—Well, I must be patient; there is no fettering of authority. I'll beat him by my life, if I can meet him with any convenience, an he were double and double a lord. I'll have no more pity of his age, than I would have of—I'll beat him, an if I could but meet him again.

Re-enter LAFEU.

Laf. Sirrah, your lord and master's married, there's news for you; you have a new mistress.

Par. I most unfeignedly beseech your lordship to make some reservation of your wrongs: He is my good lord: whom I serve above, is my master.

²⁷ i. e. at a need.

²⁸ There is a poor conceit here hardly worth explaining, but that some of the commentators have misunderstood it:—'Doing I am past,' says Lafeu, 'as I will by thee, in what motion age will give me leave;' i. e. 'as I will pass by thee as fast as I am able:' and he immediately goes out.

Laf. Who? God?

Par. Ay, sir.

Laf. The devil it is, that's thy master. Why dost thou garter up thy arms o' this fashion? dost make hose of thy sleeves? do other servants so? Thou wert best set thy lower part where thy nose stands. By mine honour, if I were but two hours younger, I'd beat thee: methinks, thou art a general offence, and every man should beat thee. I think, thou wast created for men to breathe²⁹ themselves upon thee.

Par. This is hard and undeserved measure, my lord.

Laf. Go to, sir; you were beaten in Italy for picking a kernel out of a pomegranate; you are a vagabond, and no true traveller: you are more saucy with lords, and honourable personages, than the heraldry of your birth and virtue gives you commission. You are not worth another word, else I'd call you knave. I leave you. [*Exit.*]

Enter BERTRAM.

Par. Good, very good; it is so then.—Good, very good; let it be concealed a while.

Ber. Undone, and forfeited to cares for ever!

Par. What is the matter, sweet heart?

Ber. Although before the solemn priest I have sworn,
I will not bed her.

Par. What? what, sweet heart?

Ber. O my Parolles, they have married me:—
I'll to the Tuscan wars, and never bed her.

Par. France is a dog-hole, and it no more merits
The tread of a man's foot: to the wars!

Ber. There's letters from my mother; what the
import is,
I know not yet.

²⁹ Exercise.

Par. Ay, that would be known: To the wars, my boy, to the wars!

He wears his honour in a box unseen,
That hugs his kicksy-wicksy³⁰ here at home;
Spending his manly marrow in her arms,
Which should sustain the bound and high curvet
Of Mars's fiery steed: To other regions!
France is a stable: we, that dwell in't, jades;
Therefore, to the war!

Ber. It shall be so; I'll send her to my house,
Acquaint my mother with my hate to her,
And wherefore I am fled; write to the king
That which I durst not speak: His present gift
Shall furnish me to those Italian fields,
Where noble fellows strike: War is no strife
To the dark house³¹, and the detested wife.

Par. Will this capricio hold in thee, art sure?

Ber. Go with me to my chamber, and advise me.
I'll send her straight away: To-morrow
I'll to the wars, she to her single sorrow.

Par. Why, these balls bound; there's noise in
it.—'Tis hard;

A young man, married, is a man that's marr'd:
Therefore away, and leave her bravely; go,
The king has done you wrong: but, hush! 'tis so.
[*Exeunt.*

SCENE IV.

The same. Another Room in the same.

Enter HELENA and Clown.

Hel. My mother greets me kindly: Is she well?

Clo. She is not well; but yet she has her health;

³⁰ A cant term for a wife.

³¹ The dark house is a house made gloomy by discontent. In Henry IV. Part 1. we have:—

‘ ———he's as tedious
As is a tired horse, a railing wife;
Worse than a smoky house.

The Spaniards have a similar proverb of very high antiquity:—

Tres cosas hechan un hombre de su casa,
El huma, la gotera, y la muger bocinglera.

she's verry merry; but yet she is not well: but thanks be given, she's very well, and wants nothing i'the world; but yet she is not well.

Hel. If she be very well, what does she ail, that she's not very well?

Clo. Truly, she's very well, indeed, but for two things.

Hel. What two things?

Clo. One, that she's not in heaven, whither God send her quickly! the other, that she's in earth, from whence God send her quickly!

Enter PAROLLES.

Par. Bless you, my fortunate lady!

Hel. I hope, sir, I have your good will to have mine own good fortunes.

Par. You had my prayers to lead them on: and to keep them on, have them still.—O, my knave! How does my old lady?

Clo. So that you had her wrinkles, and I her money, I would she did as you say.

Par. Why, I say nothing.

Clo. Marry, you are the wiser man; for many a man's tongue shakes out his master's undoing: To say nothing, to do nothing, to know nothing, and to have nothing, is to be a great part of your title; which is within a very little of nothing.

Par. Away, thou'rt a knave.

Clo. You should have said, sir, before a knave thou art a knave; that is, before me thou art a knave: this had been truth, sir.

Par. Go to, thou art a witty fool, I have found thee.

Clo. Did you find me in yourself, sir? or were you taught to find me? The search, sir, was profitable; and much fool may you find in you, even to the world's pleasure, and the increase of laughter.

Par. A good knave, i'faith, and well fed¹.—

¹ Perhaps the old saying, 'better fed than taught,' is alluded to here as in a preceding scene, where the clown says, 'I will show myself *highly fed* and *lowly taught*.'

Madam, my lord will go away to-night;
A very serious business calls on him.
The great prerogative and rite of love,
Which, as your due, time claims, he does acknow-
ledge;

But puts it off by a² compell'd restraint;
Whose want, and whose delay, is strewed with
sweets,

Which they distil now in the curbed time,
To make the coming hour o'erflow with joy³,
And pleasure drown the brim.

Hel. What's his will else?

Par. That you will take your instant leave o'the
king,

And make this haste as your own good proceeding,
Strengthen'd with what apology you think
May make it probable need⁴.

Hel. What more commands he?

Par. That, having this obtain'd, you presently
Attend his further pleasure.

Hel. In every thing I wait upon his will.

Par. I shall report it so.

Hel. I pray you.—Come, sirrah. [*Exeunt.*]

SCENE V. *Another Room in the same.*

Enter LAFEU and BERTRAM.

Laf. But, I hope, your lordship thinks not him
a soldier.

Ber. Yes, my lord, and of very valiant approof.

Laf. You have it from his own deliverance.

Ber. And by other warranted testimony.

Laf. Then my dial goes not true; I took this
lark for a bunting¹.

² The old copy reads 'to a compell'd restraint.'

³ The meaning appears to be, that the delay of the joys, and the expectation of them, would make them more delightful when they come. The *curbed time* means the time of restraint, *whose want* means the want of which.

⁴ A specious appearance of necessity.

¹ The bunting nearly resembles the sky-lark; but has little or no song, which gives estimation to the sky-lark.

Ber. I do assure you, my lord, he is very great in knowledge, and accordingly valiant.

Laf. I have then sinned against his experience, and transgressed against his valour; and my state that way is dangerous, since I cannot yet find in my heart to repent. Here he comes; I pray you make us friends, I will pursue the amity.

Enter PAROLLES.

Par. These things shall be done, sir. [To BERTRAM.

Laf. Pray you, sir, who's his tailor?

Par. Sir?

Laf. O, I know him well: Ay, sir; he, sir, is a good workman, a very good tailor.

Ber. Is she gone to the king? [Aside to PAROLLES.

Par. She is.

Ber. Will she away to-night?

Par. As you'll have her.

Ber. I have writ my letters, casketed my treasure, Given order for our horses, and to-night, When I should take possession of the bride,— And, ere I do begin,—

Laf. A good traveller is something at the latter end of a dinner; but one that lies three-thirds, and uses a known truth to pass a thousand nothings with, should be once heard, and thrice beaten.— God save you, captain.

Ber. Is there any unkindness between my lord and you, monsieur?

Par. I know not how I have deserved to run into my lord's displeasure.

Laf. You have made shift to run into't, boots and spurs and all, like him that leaped into the custard²; and out of it you'll run again, rather than suffer question for your residence.

² It was a piece of foolery practised at city entertainments, when an allowed fool or jester was in fashion, for him to jump

Ber. It may be, you have mistaken him, my lord.

Laf. And shall do so ever, though I took him at his prayers. Fare you well, my lord; and believe this of me, There can be no kernel in this light nut; the soul of this man is his clothes: trust him not in matter of heavy consequence; I have kept of them tame, and know their natures.—Farewell, monsieur: I have spoken better of you, than you have or will³ deserve at my hand; but we must do good against evil. [Exit.

Par. An idle lord, I swear.

Ber. I think so.

Par. Why, do you not know him?

Ber. Yes, I do know him well; and common speech

Gives him a worthy pass. Here comes my clog.

Enter HELENA.

Hel. I have, sir, as I was commanded from you, Spoke with the king, and have procur'd his leave For present parting: only, he desires Some private speech with you.

Ber. I shall obey his will. You must not marvel, Helen, at my course, Which holds not colour with the time, nor does The ministration and required office On my particular: prepar'd I was not For such a business; therefore am I found So much unsettled: This drives me to entreat you, That presently you take your way for home; And rather muse⁴, than ask, why I entreat you: For my respects are better than they seem;

into a large deep custard set for the purpose, to cause laughter among the 'barren spectators.' Ben Jonson mentions it as occurring 'in tail of a sheriff's dinner.' *Devil is an Ass*, Act i. Sc. 1:

'And take his *Almain* leap into a custard,
Shall make my lady mayoress and her sisters
Laugh all their hoods over their shoulders.'

³ The first folio reads, 'than you have or will to deserve.'—Perhaps the word *wit* was omitted, the second folio omits to.

⁴ To muse is to wonder.

And my appointments have in them a need,
Greater than shows itself at the first view,
To you that know them not. This to my mother:
[Giving a letter.

'Twill be two days ere I shall see you; so
I leave you to your wisdom.

Hel. Sir, I can nothing say,
But that I am your most obedient servant.

Ber. Come, come, no more of that.

Hel. And ever shall
With true observance seek to eke out that,
Wherein toward me my homely stars have fail'd
To equal my great fortune.

Ber. Let that go:

My haste is very great: Farewell; hie home.

Hel. Pray, sir, your pardon.

Ber. Well, what would you say?

Hel. I am not worthy of the wealth I owe^s;
Nor dare I say, 'tis mine; and yet it is;
But, like a timorous thief, most fain would steal
What law does vouch mine own.

Ber. What would you have?

Hel. Something; and scarce so much:—nothing,
indeed.—

I would not tell you what I would: my lord—
'faith, yes;—

Strangers, and foes, do sunder, and not kiss.

Ber. I pray you stay not, but in haste to horse.

Hel. I shall not break your bidding, good my
lord.

Ber. Where are my other men, monsieur?—
Farewell. [Exit HELENA.

Go thou toward home; where I will never come,
Whilst I can shake my sword, or hear the drum:—
Away, and for our flight.

Par. Bravely, coragio!

[Exeunt.

^s Possess, or own.

ACT III.

SCENE I. Florence.

A Room in the Duke's Palace. Flourish.

Enter the Duke of Florence, attended; two French Lords, and others.

Duke. So that, from point to point, now have you heard

The fundamental reasons of this war;
Whose great decision hath much blood let forth,
And more thirsts after.

1 Lord. Holy seems the quarrel
Upon your grace's part; black and fearful
On the opposer.

Duke. Therefore we marvel much, our cousin
France
Would, in so just a business, shut his bosom
Against our borrowing prayers.

2 Lord. Good my lord,
The reasons of our state I cannot yield¹,
But like a common and an outward man²,
That the great figure of a council frames
By self-unable motion³: therefore dare not
Say what I think of it; since I have found
Myself in my uncertain grounds to fail
As often as I guess'd.

Duke. Be it his pleasure.

2 Lord. But I am sure, the younger of our nature⁴,
That surfeit on their ease, will, day by day,
Come here for physie.

¹ i. e. I cannot inform you of the reasons.

² One not in the secret of affairs: so *inward* in a contrary sense.

³ Warburton and Upton are of opinion that we should read,
'By self-unable notion.'

⁴ As we say at present, our young fellows.

Duke. Welcome shall they be;
And all the honours, that can fly from us,
Shall on them settle. You know your places well;
When better fall, for your avails they fell:
To-morrow to the field. [*Flourish. Exeunt.*]

SCENE II. Rousillon.

A Room in the Countess's Palace.

Enter Countess and Clown.

Count. It hath happened all as I would have had it, save, that he comes not along with her.

Clo. By my troth, I take my young lord to be a very melancholy man.

Count. By what observance, I pray you?

Clo. Why, he will look upon his boot, and sing; mend the ruff⁵, and sing; ask questions, and sing; pick his teeth, and sing: I know a man that had this trick of melancholy, sold a goodly manor for a song.

Count. Let me see what he writes, and when he means to come. [*Opening a Letter.*]

Clo. I have no mind to Isbel, since I was at court; our old ling and our Isbels o'the country are nothing like your old ling and your Isbels o'the court: the brains of my Cupid's knocked out; and I begin to love, as an old man loves money, with no stomach.

Count. What have we here?

Clo. E'en that you have there. [*Exit.*]

Count. [*Reads.*] *I have sent you a daughter-in-law: she hath recovered the king, and undone me. I have wedded her, not bedded her; and sworn to make the not eternal. You shall hear, I am run away; know it, before the report come. If there*

⁵ The tops of the boots in Shakspeare's time turned down, and hung loosely over the leg. The folding part or top was the ruff. It was of softer leather than the boot, and often fringed.

be breadth enough in the world, I will hold a long distance. My duty to you.

Your unfortunate son,

BERTRAM.

This is not well, rash and unbridled boy,
To fly the favours of so good a king;
To pluck his indignation on thy head,
By the misprizing of a maid too virtuous
For the contempt of empire.

Re-enter Clown.

Clo. O madam, yonder is heavy news within,
between two soldiers and my young lady.

Count. What is the matter?

Clo. Nay, there is some comfort in the news,
some comfort; your son will not be killed so soon
as I thought he would.

Count. Why should he be killed?

Clo. So say I, madam, if he run away, as I hear
he does: the danger is in standing to't; that's the
loss of men, though it be the getting of children.
Here they come, will tell you more; for my part,
I only hear, your son was run away. [*Exit Clown.*]

Enter HELENA and two Gentlemen.

1 Gent. Save you, good madam.

Hel. Madam, my lord is gone, for ever gone.

2 Gent. Do not say so.

Count. Think upon patience.—'Pray you, gentle-
men,—

I have felt so many quirks of joy, and grief,
That the first face of neither, on the start,
Can woman⁶ me unto't:—Where is my son, I pray
you?

2 Gent. Madam, he's gone to serve the duke of
Florence:

We met him thitherward; from thence we came,

⁶ i. e. affect me suddenly and deeply, as our sex are usually affected.

And, after some despatch in hand at court,
Thither we bend again.

Hel. Look on his letter, madam; here's my passport.

[Reads.] *When thou canst get the ring upon my finger⁷, which never shall come off, and show me a child begotten of thy body, that I am father to, then call me husband: but in such a then I write a never.*

This is a dreadful sentence!

Count. Brought you this letter, gentlemen?

1 Gent. Ay, madam;
And, for the contents' sake, are sorry for our pains.

Count. I pr'ythee, lady, have a better cheer;
If thou engrossest all the griefs are thine⁸,
Thou robb'st me of a moiety: He was my son;
But I do wash his name out of my blood,
And thou art all my child.—Towards Florence is he?

2 Gent. Ay, madam.

Count. And to be a soldier?

2 Gent. Such is his noble purpose: and, believe't,
The duke will lay upon him all the honour
That good convenience claims.

Count. Return you thither?

1 Gent. Ay, madam, with the swiftest wing of speed.

Hel. [Reads.] *Till I have no wife, I have nothing in France.*

'Tis bitter!

Count. Find you that there?

Hel. Ay, madam.

1 Gent. 'Tis but the boldness of his hand, haply,
which

His heart was not consenting to.

Count. Nothing in France, until he have no wife!
There's nothing here, that is too good for him,
But only she; and she deserves a lord,

⁷ i. e. when you can get the ring which is on my finger into your possession.

⁸ If thou keepest all thy sorrows to thyself: an elliptical expression for 'all the griefs that are thine.'

That twenty such rude boys might tend upon,
And call her hourly, mistress. Who was with him?

1 *Gent.* A servant only, and a gentleman
Which I have some time known.

Count. Parolles, was't not?

1 *Gent.* Ay, my good lady, he.

Count. A very tainted fellow, and full of wicked-
ness.

My son corrupts a well-derived nature
With his inducement.

1 *Gent.* Indeed, good lady,
The fellow has a deal of that, too much,
Which holds him much to have⁹.

Count. You are welcome, gentlemen,
I will entreat you, when you see my son,
To tell him that his sword can never win
The honour that he loses: more I'll entreat you
Written to bear along.

2 *Gent.* We serve you, madam,
In that and all your worthiest affairs.

Count. Not so, but as we change our courtesies¹⁰.
Will you draw near?

[*Exeunt Countess and Gentlemen.*]

Hel. *Till I have no wife, I have nothing in France.*
Nothing in France, until he has no wife!
Thou shalt have none, Rousillon, none in France,
Then hast thou all again. Poor lord! is't I
That chase thee from thy country, and expose
Those tender limbs of thine to the event
Of the none-sparing war? and is it I
That drive thee from the sportive court, where thou
Wast shot at with fair eyes, to be the mark

⁹ This passage as it stands is very obscure; it appears to me that something is omitted after *much*. Warburton interprets it, 'That his vices stand him in stead of virtues.' And Heath thought the meaning was:—'This fellow hath a deal too much of *that* which alone can *hold* or judge that he has much in him; i. e. folly and ignorance.'

¹⁰ In reply to the gentlemen's declaration that they are her servants, the countess answers—no otherwise than as she returns the same offices of civility.

Of smoky muskets? O you leaden messengers,
 That ride upon the violent speed of fire,
 Fly with false aim; move the still-piecing¹¹ air,
 That sings with piercing, do not touch my lord!
 Whoever shoots at him, I set him there;
 Whoever charges on his forward breast,
 I am the caitiff, that do hold him to it;
 And, though I kill him not, I am the cause
 His death was so effected; better 'twere,
 I met the ravin¹² lion when he roar'd
 With sharp constraint of hunger; better 'twere
 That all the miseries, which nature owes,
 Were mine at once: No, come thou home, Rou-
 sillon,
 Whence honour but of danger wins a scar,
 As oft it loses all¹³; I will be gone:
 My being here it is, that holds thee hence:
 Shall I stay here to do't? no, no, although
 The air of paradise did fan the house,
 And angels offic'd all; I will be gone;
 That pitiful rumour may report my flight,
 To console thine ear. Come, night; end, day!
 For, with the dark, poor thief, I'll steal away.
[Exit.]

¹¹ The old copy reads, *still-peering*. The emendation was adopted by Steevens: *still-piecing* is still reuniting; *peeing* is the old orthography of the word. I must confess that I should give the preference to *still-pacing*, i. e. *still-moving*, as more in the poet's manner, In *Romeo and Juliet*, Act ii. Sc. 2, we have:—

———'the lazy-pacing clouds.'

¹² That is the *ravenous* or ravening lion, So in *Macbeth* we have:

'The ravin'd salt sea shark.'

And in Beaumont and Fletcher's *Maid of the Mill*:

'Amaranta

Was seiz'd on by a fierce and hungry bear;
 She was the ravin's prey.'

¹³ The sense is, 'From that place, where all the advantages that honour usually reaps from the danger it rushes upon, is only a scar in testimony of its bravery, as, on the other hand, it often is the cause of losing all, even life itself.'

SCENE III. Florence.

Before the Duke's Palace. Flourish.

Enter the Duke of Florence, BERTRAM, Lords, Officers, Soldiers, and others.

Duke. The general of our house thou art; and we,
Great in our hope, lay our best love and credence,
Upon thy promising fortune.

Ber. Sir, it is
A charge too heavy for my strength; but yet
We'll strive to bear it for your worthy sake,
To the extreme edge of hazard¹⁴.

Duke. Then go thou forth;
And fortune play upon thy prosperous helm¹⁵,
As thy auspicious mistress!

Ber. This very day,
Great Mars, I put myself into thy file:
Make me but like my thoughts; and I shall prove
A lover of thy drum, hater of love. [*Exeunt.*]

SCENE IV. Rousillon.

A Room in the Countess's Palace.

Enter Countess and Steward.

Count. Alas! and would you take the letter of her?
Might you not know, she would do as she has done,
By sending me a letter? Read it again.

¹⁴ So in Shakspeare's 116th Sonnet:

'But bears it out even to the *edge* of doom.'

And Milton's Par. Reg. b. 1:

'You see our danger on the *utmost edge* of hazard.'

¹⁵ In K. Richard III. we have:

'Fortune and victory sit on thy *helm*.'

And in K. John:

'And victory with little loss doth *play*
Upon the dancing banners of the French.'

*Stew. I am Saint Jaques'¹ pilgrim, thither gone;
Ambitious love hath so in me offended,
That bare-foot plod I the cold ground upon,
With sainted vow my faults to have amended.
Write, write, that from the bloody course of war,
My dearest master, your dear son may hie;
Bless him at home in peace, whilst I from far,
His name with zealous fervour sanctify;
His taken labours bid him me forgive;
I, his despiteful Juno², send him forth
From courtly friends, with camping foes to live,
Where death and danger dog the heels of worth:
He is too good and fair for death and me;
Whom I myself embrace, to set him free.*

Count. Ah, what sharp stings are in her mildest words!—

Rinaldo, you did never lack advice³ so much,
As letting her pass so; had I spoke with her,
I could have well diverted her intents,
Which thus she hath prevented.

Stew. Pardon me, madam:
If I had given you this at over-night,
She might have been o'erta'en; and yet she writes,
Pursuit would be in vain.

Count. What angel shall
Bless this unworthy husband? he cannot thrive,
Unless her prayers, whom heaven delights to hear,
And loves to grant, reprieve him from the wrath
Of greatest justice.—Write, write, *Rinaldo*,
To this unworthy husband of his wife;
Let every word weigh heavy of her worth,

¹ At Orleans was a church dedicated to St. Jaques, to which pilgrims formerly used to resort to adore a part of the cross pretended to be found there. See Heylin's *France Painted to the Life*, 1656, p. 270—6.

² Alluding to the story of Hercules.

³ i. e. discretion or thought.

⁴ *Weigh* here means to value or esteem. So in *Love's Labour's Lost*:

'You weigh me not,—O, that's you care not for me.'

That he does weigh⁴ too light: my greatest grief,
 Though little he do feel it, set down sharply.
 Despatch the most convenient messenger:—
 When, haply, he shall hear that she is gone,
 He will return; and hope I may, that she,
 Hearing so much, will speed her foot again,
 Led hither by pure love: which of them both
 Is dearest to me, I have no skill in sense
 To make distinction:—Provide this messenger:—
 My heart is heavy, and mine age is weak;
 Grief would have tears, and sorrow bids me speak.
[*Exeunt.*]

SCENE V.

Without the Walls of Florence. A Tucket afar off.

*Enter an old Widow of Florence, DIANA, VIO-
 LENTA, MARIANA, and other Citizens.*

Wid. Nay, come; for if they do approach the
 city, we shall lose all the sight.

Dia. They say, the French count has done most
 honourable service.

Wid. It is reported that he has taken their greatest
 commander; and that with his own hand he slew
 the duke's brother. We have lost our labour; they
 are gone a contrary way: hark! you may know by
 their trumpets.

Mar. Come, let's return again, and suffice our-
 selves with the report of it. Well, Diana, take
 heed of this French earl: the honour of a maid
 is her name; and no legacy is so rich as honesty.

Wid. I have told my neighbour, how you have
 been solicited by a gentleman his companion.

Mar. I know that knave; hang him! one Pa-
 rolles: a filthy officer he is in those suggestions¹
 for the young earl.—Beware of them, Diana; their
 promises, enticements, oaths, tokens, and all these

¹ *Suggestions are temptations. Thus in Love's Labour's Lost:*

'Suggestions are to others as to me.'

engines of lust, are not the things they go under²: many a maid hath been seduced by them; and the misery is, example, that so terrible shows in the wreck of maidenhead, cannot for all that dissuade succession, but that they are limed with the twigs that threaten them. I hope, I need not to advise you further; but, I hope, your own grace will keep you where you are, though there were no further danger known, but the modesty which is so lost.

Dia. You shall not need to fear me.

Enter HELENA, in the dress of a Pilgrim.

Wid. I hope so.—Look, here comes a pilgrim; I know she will lie at my house: thither they send one another: I'll question her.—

God save you, pilgrim! Whither are you bound?

Hel. To Saint Jaques le grand.

Where do the palmers³ lodge, I do beseech you?

Wid. At the saint Francis here, beside the port.

Hel. Is this the way?

Wid. Ay, marry, is it.—Hark you;
[*A march afar off.*

They come this way:—If you will tarry, holy pilgrim, But till the troops come by, I will conduct you where you shall be lodg'd; The rather, for, I think, I know your hostess As ample as myself.

Hel. Is it yourself?

Wid. If you shall please so, pilgrim.

Hel. I thank you, and will stay upon your leisure.

Wid. You came, I think, from France?

Hel. I did so.

² They are not the things for which their names would make them pass. To go under the name of so and so is a common expression.

³ Pilgrims; so called from a staff or bough of palm they were wont to carry, especially such as had visited the holy places at Jerusalem. Johnson has given Staveland's account of the difference between a palmer and a pilgrim in his Dictionary.

Wid. Here you shall see a countryman of yours,
That has done worthy service.

Hel. His name, I pray you.

Dia. The count Rousillon; Know you such a one?

Hel. But by the ear, that hears most nobly of him;
His face I know not.

Dia. Whatsoe'er he is,
He's bravely taken here. He stole from France,
As 'tis reported, for the king had married him
Against his liking: Think you it is so?

Hel. Ay, surely, mere the truth⁵; I know his lady.

Dia. There is a gentleman, that serves the count,
Reports but coarsely of her.

Hel. What's his name?

Dia. Monsieur Parolles.

Hel. O, I believe with him,
In argument of praise, or to the worth
Of the great count himself, she is too mean
To have her name repeated; all her deserving
Is a reserved honesty, and that
I have not heard examin'd⁶.

Dia. Alas, poor lady!
'Tis a hard bondage, to become the wife
Of a detesting lord.

Wid. Ay, right; good creature, wheresoe'er she is⁷,
Her heart weighs sadly: this young maid might
do her
A shrewd turn, if she pleas'd.

⁴ For, here and in other places, signifies cause, which Tooke says is always its signification. See *ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ*, vol. i. p. 364, &c.

⁵ i. e. the mere truth, or merely the truth. *Mere* was used in the sense of simple, absolute, decided.

⁶ That is, questioned, doubted.

⁷ The old copy reads:

'I write good creature, wheresoe'er she is.'

Malone once deemed this an error, and proposed, 'A right good creature,' which was admitted into the text, but he subsequently thought that the old reading was correct. *I* was always written for *Ay*, and right is easily corrupted to *write*. I incline to think that this is therefore the true reading; it connects the sense of the whole speech better; and we have no example to support the word *write* in the sense which is required here.

Hel. How do you mean?
May be, the amorous count solicits her
In the unlawful purpose.

Wid. He does, indeed;
And brokes⁸ with all that can in such a suit
Corrupt the tender honour of a maid:
But she is arm'd for him, and keeps her guard
In honestest defence.

*Enter, with Drum and Colours, a party of the
Florentine Army, BERTRAM, and PAROLLES.*

Mar. The gods forbid else!

Wid. So, now they come:—
That is Antonio, the duke's eldest son;
That, Escalus.

Hel. Which is the Frenchman?

Dia. He;
That with the plume: 'tis a most gallant fellow;
I would, he lov'd his wife: if he were honest,
He were much goodlier:—Is't not a handsome
gentleman?

Hel. I like him well.

Dia. 'Tis pity, he is not honest: Yond's that
same knave,
That leads him to these places⁹; were I his lady,
I'd poison that vile rascal.

Hel. Which is he?

Dia. That jack-an-apes with scarfs: Why is he
melancholy?

Hel. Perchance he's hurt i'the battle.

Par. Lose our drum! well.

Mar. He's shrewdly vexed at something: Look,
he has spied us.

Wid. Marry, hang you!

Mar. And your courtesy, for a ring-carrier!

[*Exeunt* BERTRAM, PAROLLES, Officers,
and Soldiers.]

⁸ Deals with panders.

⁹ Theobald thought that we should read *paces*; but we may suppose the *places* alluded to to be the houses of pimps and panders.

Wid. The troop is past: Come, pilgrim, I will
bring you
Where you shall host: of enjoin'd penitents
There's four or five, to great Saint Jaques bound,
Already at my house.

Hel. I humbly thank you:
Please it this matron, and this gentle maid,
To eat with us to-night, the charge, and thanking,
Shall be for me; and, to requite you further,
I will bestow some precepts on this virgin,
Worthy the note.

Both. We'll take your offer kindly. [*Exeunt.*]

SCENE VI. *Camp before Florence.*

Enter BERTRAM, and the two French Lords.

1 Lord. Nay, good my lord, put him to't: let him
have his way.

2 Lord. If your lordship find him not a hilding¹,
hold me no more in your respect.

1 Lord. On my life, my lord, a bubble.

Ber. Do you think, I am so far deceived in him?

1 Lord. Believe it, my lord, in mine own direct
knowledge, without any malice, but to speak of
him as my kinsman, he's a most notable coward,
an infinite and endless liar, an hourly promise-
breaker, the owner of no one good quality worthy
your lordship's entertainment.

2 Lord. It were fit you knew him; lest, reposing
too far in his virtue, which he hath not, he might,
at some great and trusty business, in a main
danger, fail you.

Ber. I would, I knew in what particular action
to try him.

2 Lord. None better than to let him fetch off his
drum, which you hear him so confidently undertake
to do.

¹ *A hilding* is a paltry fellow, a coward. So in *K. Henry V.*
Act iv.

'To purge the field from such a *hilding* foe.'

1 *Lord.* I, with a troop of Florentines, will suddenly surprise him; such I will have, whom, I am sure, he knows not from the enemy: we will bind and hoodwink him so, that he shall suppose no other but that he is carried into the leaguer² of the adversaries, when we bring him to our tents: Be but your lordship present at his examination; if he do not, for the promise of his life, and in the highest compulsion of base fear, offer to betray you, and deliver all the intelligence in his power against you, and that with the divine forfeit of his soul upon oath, never trust my judgment in any thing.

2 *Lord.* O, for the love of laughter, let him fetch his drum; he says, he has a stratagem for't: when your lordship sees the bottom of his success in't, and to what metal this counterfeit lump of ore³ will be melted, if you give him not John Drum's entertainment⁴, your inclining cannot be removed. Here he comes.

Enter PAROLLES.

1 *Lord.* O, for the love of laughter, hinder not the humour of his design; let him fetch off his drum in any hand⁵.

Ber. How now, monsieur? this drum sticks sorely in your disposition.

2 *Lord.* A pox on't, let it go; 'tis but a drum.

Par. But a drum! Is't but a drum? A drum so

² The camp. It seems to have been a new fangled term at this time, introduced from the Low Countries.

³ The old copy reads *ours*. The emendation is Theobald's.

⁴ This was a common phrase for *ill treatment*. There is an old motley interlude called Jack Drum's Entertainment; or, The Comedy of Pasquil and Catherine, 1601. In this Jack Drum is a servant of intrigue, who is ever aiming at projects, and always foiled, and given the drop. Holinshed has '*Tom Drum his Entertainment*, which is to hale a man in by the heade, and to thrust him out by the shoulders.' And, in Manners and Customs of all Nations, by Ed. Aston, 1611, p. 280: '—some others on the contrarie part give them John Drum's entertainment, reviling and beating them away from their houses, &c.'

⁵ A phrase for *at any rate*. Sometimes, '*at any hand*.'

lost!—There was an excellent command! to charge in with our horse upon our own wings, and to rend our own soldiers.

2 *Lord.* That was not to be blamed in the command of the service; it was a disaster of war that Caesar himself could not have prevented, if he had been there to command.

Ber. Well, we cannot greatly condemn our success: some dishonour we had in the loss of that drum; but it is not to be recovered.

Par. It might have been recovered.

Ber. It might, but it is not now.

Par. It is to be recovered: but that the merit of service is seldom attributed to the true and exact performer, I would have that drum or another, or *hic jacet*⁶.

Ber. Why, if you have a stomach to't, monsieur, if you think your mystery in stratagem can bring this instrument of honour again into his native quarter, be magnanimous in the enterprise, and go on; I will grace the attempt for a worthy exploit: if you speed well in it, the duke shall both speak of it, and extend to you what further becomes his greatness, even to the utmost syllable of your worthiness.

Par. By the hand of a soldier, I will undertake it.

Ber. But you must not now slumber in it.

Par. I'll about it this evening: and I will presently pen down my dilemmas⁷, encourage myself in my certainty, put myself into my mortal preparation, and, by midnight, look to hear further from me.

⁶ I would recover the lost drum or another, or die in the attempt. An epitaph then usually began *hic jacet*.

⁷ The *dilemmas* of Parolles have nothing to do with those of the schoolmen, as the commentators imagined:—his *dilemmas* are the *difficulties* he was to encounter. Mr. Boswell argues that the penning down of these could not well encourage him in his *certainty*: but why are those distinct actions necessarily connected?

Ber. May I be bold to acquaint his grace, you are gone about it?

Par. I know not what the success will be, my lord; but the attempt I vow.

Ber. I know, thou art valiant; and, to the possibility of thy soldiership, will subscribe for thee⁸. Farewell.

Par. I love not many words. [Exit.]

1 Lord. No more than a fish loves water.—Is not this a strange fellow, my lord? that so confidently seems to undertake this business, which he knows is not to be done; damns himself to do, and dares better be damned than to do't.

2 Lord. You do not know him, my lord, as we do: certain it is, that he will steal himself into a man's favour, and, for a week, escape a great deal of discoveries; but when you find him out, you have him ever after.

Ber. Why, do you think, he will make no deed at all of this, that so seriously he does address himself unto?

1 Lord. None in the world; but return with an invention, and clap upon you two or three probable lies: but we have almost embossed him⁹, you shall see his fall to-night; for, indeed, he is not for your lordship's respect.

2 Lord. We will make you some sport with the fox, ere we case him¹⁰. He was first smoked by the old lord Lafen: when his disguise and he is parted, tell me what a sprat you shall find him; which you shall see this very night.

1 Lord. I must go look my twigs; he shall be caught.

⁸ Steevens has mistaken this passage: Malone is right. Bertram's meaning is, that he will vouch for his doing all that it is possible for soldiership to effect. He was not yet certain of his cowardice.

⁹ That is, almost run him down. An emboss'd stag is one so hard chased that it foams at the mouth. V. note on The Induction to The Taming of the Shrew.

¹⁰ Before we strip him naked, or unmask him.

Ber. Your brother, he shall go along with me.

1 Lord. As't please your lordship: I'll leave you.

[*Exit.*

Ber. Now will I lead you to the house, and show you
The lass I spoke of.

2 Lord. But, you say, she's honest.

Ber. That's all the fault: I spoke with her but once,
And found her wondrous cold; but I sent to her,
By this same coxcomb that we have i'the wind¹¹,
Tokens and letters which she did resend;
And this is all I have done: She's a fair creature:
Will you go see her?

2 Lord. With all my heart, my lord.

[*Exeunt.*

SCENE VII. Florence.

A Room in the Widow's House.

Enter HELENA and Widow.

Hel. If you misdoubt me that I am not she,
I know not how I shall assure you further,
But I shall lose the grounds I work upon¹.

Wid. Though my estate be fallen, I was well born,
Nothing acquainted with these businesses;
And would not put my reputation now
In any staining act.

Hel. Nor would I wish you.
First, give me trust, the count he is my husband;
And, what to your sworn counsel I have spoken,
Is so, from word to word; and then you cannot,
By the good aid that I of you shall borrow,
Err in bestowing it.

Wid. I should believe you;
For you have show'd me that, which well approves
You are great in fortune.

¹¹ This proverbial phrase is noted by Ray, p. 216, ed. 1737. It is thus explained by old Cotgrave: '*Estre sur vent*' To be in the wind, or to have the wind of. *To get the wind, advantage, upper hand of; to have a man under his lee.*

¹ i. e. by discovering herself to the count.

Hel. Take this purse of gold,
And let me buy your friendly help thus far,
Which I will overpay, and pay again,
When I have found it. The count he wooes your
daughter,

Lays down his wanton siege before her beauty,
Resolves to carry her; let her, in fine, consent,
As we'll direct her how 'tis best to bear it,
Now his important² blood will nought deny
That she'll demand: A ring the county³ wears
That downward hath succeeded in his house,
From son to son, some four or five descents
Since the first father wore it: this ring he holds
In most rich choice; yet, in his idle fire,
To buy his will, it would not seem too dear,
Howe'er repented after.

Wid. Now I see
The bottom of your purpose.

Hel. You see it lawful then: It is no more,
But that your daughter, ere she seems as won,
Desires this ring; appoints him an encounter;
In fine, delivers me to fill the time,
Herself most chastely absent: after this,
To marry her, I'll add three thousand crowns
To what is past already.

Wid. I have yielded:
Instruct my daughter how she shall perséver,
That time and place, with this deceit so lawful,
May prove coherent. Every night he comes
With musics of all sorts, and songs compos'd
To her unworthiness: It nothing steads us,
To chide him from our eaves⁴: for he persists,
As if his life lay on't.

Hel. Why then, to-night

² *Important*, here and in other places, is used for *importunate*. Mr. Tyrwhitt says, that *important* may be from the French *emportant*.

³ i. e. the Count. So in Baret's *Alvearie*, a *Countie* or an *Erle*. Comes. *Un Comte*.

⁴ From under our windows.

Let us assay our plot; which, if it speed,
Is wicked meaning in a lawful deed,
And lawful meaning in a lawful act;
Where both not sin, and yet a sinful fact⁵:
But let's about it. [Exeunt.]

ACT IV.

SCENE I. *Without the Florentine^{*} Camp.*

Enter first Lord, with five or six Soldiers in ambush.

1 *Lord.* He can come no other way but by this hedge' corner: When you sally upon him, speak what terrible language you will; though you understand it not yourselves, no matter: for we must not seem to understand him; unless some one among us, whom we must produce for an interpreter.

1 *Sold.* Good captain, let me be the interpreter.

1 *Lord.* Art not acquainted with him? knows he not thy voice?

1 *Sold.* No, sir, I warrant you.

1 *Lord.* But what linsy-woolsy hast thou to speak to us again?

1 *Sold.* Even such as you speak to me.

1 *Lord.* He must think us some band of strangers i'the adversary's entertainment¹. Now he hath a smack of all neighbouring languages; therefore we must every one be a man of his own fancy, not to know what we speak one to another; so we

⁵ This gingling riddle may be thus briefly explained. Bertram's is a *wicked* intention, though the act he commits is *lawful*. Helen's is both a *lawful* intention and a *lawful* deed. The fact as relates to Bertram was *sinful*, because he intended to commit adultery; yet neither he nor Helena *actually* sinned.

¹ i. e. foreign troops in the enemy's pay.

seem to know, is to know straight our purpose²: chough's³ language, gabble enough, and good enough. As for you, interpreter, you must seem very politic. But couch, ho! here he comes; to beguile two hours in a sleep, and then to return and swear the lies he forges.

Enter PAROLLES.

Par. Ten o'clock: within these three hours 'twill be time enough to go home. What shall I say I have done? It must be a very plausible invention that carries it: They begin to smoke me; and disgraces have of late knocked too often at my door. I find my tongue is too fool-hardy; but my heart hath the fear of Mars before it, and of his creatures, not daring the reports of my tongue.

1 Lord. This is the first truth that e'er thine own tongue was guilty of. [*Aside.*

Par. What the devil should move me to undertake the recovery of this drum; being not ignorant of the impossibility, and knowing I had no such purpose? I must give myself some hurts, and say, I got them in exploit: Yet slight ones will not carry it: They will say, Came you off with so little? and great ones I dare not give. Wherefore? what's the instance⁴? Tongue, I must put you into a butterwoman's mouth, and buy another of Bajazet's mute⁵, if you prattle me into these perils.

1 Lord. Is it possible, he should know what he is, and be that he is? [*Aside.*

² The sense of this very obscure passage appears, from the context, to be: 'we must each fancy a jargon for himself, without aiming to be understood by each other; for, provided we appear to understand, that will be sufficient.' I suspect that a word or two is omitted.

³ A bird of the jack-daw kind.

⁴ The proof.

⁵ The old copy reads *mule*. The emendation was made by Warburton.

Par. I would the cutting of my garments would serve the turn; or the breaking of my Spanish sword.

1 Lord. We cannot afford you so. [*Aside.*

Par. Or the baring⁶ of my beard; and to say, it was in stratagem.

1 Lord. 'Twould not do. [*Aside.*

Par. Or to drown my clothes, and say, I was stripped.

1 Lord. Hardly serve. [*Aside.*

Par. Though I swore I leaped from the window of the citadel——

1 Lord. How deep? [*Aside.*

Par. Thirty fathom.

1 Lord. Three great oaths would scarce make that be believed. [*Aside.*

Par. I would, I had any drum of the enemy's; I would swear, I recovered it.

1 Lord. You shall hear one anon. [*Aside.*

Par. A drum now of the enemy's!

[*Alarum within.*

1 Lord. *Throca movousus, cargo, cargo, cargo.*

All. *Cargo, cargo, villianda par corbo, cargo.*

Par. O! ransom, ransom:—Do not hide mine eyes. [*They seize him and blindfold him.*

1 Sold. *Boskos thromuldo boskos.*

Par. I know you are the Muskos' regiment. And I shall lose my life for want of language: If there be here German, or Dane, low Dutch, Italian, or French, let him speak to me, I will discover that which shall undo The Florentine.

1 Sold. *Boskos vauvado:—*

I understand thee, and can speak thy tongue:—

Kerelybonto:—Sir,

Betake thee to thy faith, for seventeen poniards Are at thy bosom.

⁶ i. e. the shaving of my beard. To bare anciently signified to shave. So in Measure for Measure, Act iv. S. 2. 'It was the desire of the penitent to be so bared.'

Par. Oh!

1 Sold. O pray, pray, pray.—

Manka revania dulce.

1 Lord. *Oscorbi dulchos volivorca.*

1 Sold. The general is content to spare thee yet;
And, hoodwink'd as thou art, will lead thee on
To gather from thee: haply, thou may'st inform
Something to save thy life.

Par. O, let me live,
And all the secrets of our camp I'll show,
Their force, their purposes: nay, I'll speak that
Which you will wonder at.

1 Sold. But wilt thou faithfully?

Par. If I do not, damn me.

1 Sold. *Acordo linta.*—

Come on, thou art granted space.

[*Exit, with PAROLLES guarded.*]

1 Lord. Go, tell the count Rousillon, and my
brother,
We have caught the woodcock, and will keep him
muffled,
Till we do hear from them.

2 Sold. Captain, I will.

1 Lord. He will betray us all unto ourselves;—
Inform 'em that.

2 Sold. So I will, sir.

1 Lord. Till then, I'll keep him dark, and safely
lock'd. [Exeunt.]

SCENE II. Florence.

A Room in the Widow's House.

Enter BERTRAM and DIANA.

Ber. They told me, that your name was Fontibell.

Dia. No, my good lord, Diana.

Ber. Titled goddess;
And worth it, with addition! But, fair soul,
In your fine frame hath love no quality?
If the quick fire of youth light not your mind,

You are no maiden, but a monument:
 When you are dead, you should be such a one
 As you are now, for you are cold and stern;
 And now you should be as your mother was,
 When your sweet self was got.

Dia. She then was honest.

Ber. So should you be.

Dia. No:

My mother did but duty; such, my lord,
 As you owe to your wife.

Ber. No more of that!

I pr'ythee, do not strive against my vows¹:
 I was compell'd to her; but I love thee
 By love's own sweet constraint, and will for ever
 Do thee all rights of service.

Dia. Ay, so you serve us,
 Till we serve you: but when you have our roses,
 You barely leave our thorns to prick ourselves,
 And mock us with our bareness.

Ber. How have I sworn?

Dia. 'Tis not the many oaths, that make the truth;
 But the plain single vow, that is vow'd true.
 What is not holy, that we swear not by,
 But take the highest to witness²: Then, pray you,
 tell me,
 If I should swear by Jove's great attributes,
 I lov'd you dearly, would you believe my oaths,
 When I did love you ill? this has no holding,
 To swear by him whom I protest to love,
 That I will work against him³: Therefore, your oaths

¹ i. e. against his determined resolution never to cohabit with Helena.

² The sense is—we never swear by what is not holy, but take to witness the Highest, the Divinity.

³ Heath's attempt at explanation of this very obscure passage does not satisfy me. It appears to be corrupt; and, after much attention to its probable meaning, and taken with the preceding and succeeding speeches, I feel persuaded that it should stand thus:

'If I should swear by Love's great attributes,
 I lov'd you dearly, would you believe my oaths,
 When I did love you ill? this has no holding,

Are words, and poor conditions; but unseal'd;
At least, in my opinion.

Ber. Change it, change it;
Be not so holy-cruel: love is holy;
And my integrity ne'er knew the crafts
That you do charge men with: Stand no more off,
But give thyself unto my sick desires,
Who then recover: say, thou art mine, and ever
My love, as it begins, shall so perséver.

Dia. I see, that men make hopes, in such a war⁴,
That we'll forsake ourselves. Give me that ring.

Ber. I'll lend it thee, my dear, but have no power
To give it from me.

Dia. Will you not, my lord?

Ber. It is an honour 'longing to our house,
Bequeathed down from many ancestors;
Which were the greatest obloquy i'the world
In me to lose.

Dia. Mine honour's such a ring:
My chastity's the jewel of our house,
Bequeathed down from many ancestors;
Which were the greatest obloquy i'the world
In me to lose: Thus your own proper wisdom
Brings in the champion honour on my part,
Against your vain assault.

Ber. Here, take my ring:

To swear by him, *when* I protest to love
That I will work against him.'

The first alteration has Johnson's sanction, 'in the print of the old folio it is doubtful whether it be *love's* or *love's*; and who ever reads Bertram's preceding and succeeding speeches will be convinced that *love's* was meant. The slight change in punctuation and the substitution of *when* for *whom* would not be an unwarrantable innovation, they are probably errors of the press. The sense of the last three lines will then be: 'this has no consistency to swear by *love*, when, at the same time, I protest in secret to love that I will work against *him*, i. e. against my lover's peace, by leaving him for another, as Bertram had left his wife for Diana.'

⁴ The old copy reads, 'make *ropes* in such a *scarre*.' Rowe changed it to, make *hopes* in such *affairs*; and Malone to, make *hopes* in such a *scene*. But *affairs* and *scene* have no literal resemblance to the old word *scarre*: *warre* is always so written in the old copy; the change is therefore less violent, more probable, and, I think, makes better sense.

My house, mine honour, yea, my life be thine,
And I'll be bid by thee.

Dia. When midnight comes, knock at my chamber window;
I'll order take, my mother shall not hear.
Now will I charge you in the band of truth,
When you have conquer'd my yet maiden bed,
Remain there but an hour, nor speak to me;
My reasons are most strong; and you shall know
them,

When back again this ring shall be deliver'd:
And on your finger, in the night, I'll put
Another ring; that, what in time proceeds,
May token to the future our past deeds.
Adieu, till then; then, fail not: You have won
A wife of me, though there my hope be done.

Ber. A heaven on earth I have won, by wooing
thee. [Exit.]

Dia. For which live long to thank both heaven
and me!

You may so in the end.—

My mother told me just how he would woo,
As if she sat in his heart; she says, all men
Have the like oaths: he had sworn to marry me,
When his wife's dead; therefore I'll lie with him,
When I am buried. Since Frenchmen are so braid⁵,

⁵ i. e. *false, deceitful, tricking, beguiling*, from the A. S. *braed, braegd, fraus, astus*. (This word must not be confounded with a *braid*, often used by Chaucer and the older poets for any *sudden motion*, which is from *abraedan*, to arouse, to awake, to snatch, seize, or strike with violence.) The passage from Chaucer's *Troilus and Cressida* being doubtful, in which *brede* is seemingly used in the same sense, I have sought for other authorities, and, I trust, not without success:

'Jak's brother had he slayn, the Waleis that is said,
The more Jak was fayn, to do William that *braid*,
Selcouthly he endeth; the man that is fals,
If he trest on frendes, thei *begile* him als,
Begiled is William.' *Hearne's Langtoft*, p. 329.

In his confused Glossary, Hearne has explained this word various ways, but *deceit, guile*, are among his meanings. In the *Curious Carol for St. Stephen's Day*, printed by Ritson from a MS. of the reign of Henry VI., Herod says to the saint who is vaticinating about the birth of the Saviour:

Marry that will, I'll live and die a maid:
 Only in this disguise, I think't no sin,
 To cozen him, that would unjustly win. [*Exit.*]

SCENE III. *The Florentine Camp.*

Enter the two French Lords, and two or three Soldiers.

1 *Lord.* You have not given him his mother's letter?

2 *Lord.* I have delivered it an hour since: there is something in't that stings his nature; for, on the reading it, he changed almost into another man.

1 *Lord.* He has much worthy blame laid upon him, for shaking off so good a wife, and so sweet a lady.

2 *Lord.* Especially he hath incurred the everlasting displeasure of the king, who had even tuned his bounty to sing happiness to him. I will tell you a thing, but you shall let it dwell darkly with you.

1 *Lord.* When you have spoken it, 'tis dead, and I am the grave of it.

2 *Lord.* He hath perverted a young gentlewoman here in Florence, of a most chaste renown; and this night he fleshes his will in the spoil of her honour; he hath given her his monumental ring, and thinks himself made in the unchaste composition.

1 *Lord.* Now, God delay our rebellion; as we are ourselves, what things are we!

2 *Lord.* Merely our own traitors. And as in the common course of all treasons, we still see them

'What eyleth the, Stevyn, art thou wood? or thou gynnist to brede?' (i. e. beguile.)

Thus also in Green's *Never too Late*, 1616, as cited by Steevens:

'Dian rose with all her maids,
 Blushing thus at Love his braids.'

Braided wares, were false, deceitful, damaged wares, and this explains *unbraided wares* in *The Winter's Tale*, Act iv. Sc. 3. See note there.

reveal themselves, till they attain to their abhorred ends¹; so he that in this action contrives against his own nobility, in his proper stream o'erflows himself².

1 *Lord*. Is it not meant damnable³ in us to be trumpeters of our unlawful intents? We shall not then have his company to-night.

2 *Lord*. Not till after midnight; for he is dieted to his hour.

1 *Lord*. That approaches apace; I would gladly have him see his company⁴ anatomized; that he might take a measure of his own judgments⁵, wherein so curiously he had set this counterfeit⁶.

2 *Lord*. We will not meddle with him till he come; for his presence must be the whip of the other.

1 *Lord*. In the mean time, what hear you of these wars?

2 *Lord*. I hear, there is an overture of peace.

1 *Lord*. Nay, I assure you, a peace concluded.

2 *Lord*. What will count Rousillon do then? will he travel higher, or return again into France?

1 *Lord*. I perceive, by this demand, you are not altogether of his council.

2 *Lord*. Let it be forbid, sir! so should I be a great deal of his act.

1 *Lord*. Sir, his wife, some two months since, fled from his house; her pretence is a pilgrimage to Saint Jaques le grand; which holy undertaking, with most austere sanctimony, she accomplished;

¹ This may mean, 'they are perpetually talking about the mischief they intend to do, till they have obtained an opportunity of doing it.'

² i. e. betrays his own secrets in his own talk.

³ *Damnable* for *damnably*; the adjective used adverbially.

⁴ *Company* for companion. We have *companies* for companions again in *K. Henry V.*

⁵ This is a very just and moral reason. Bertram, by finding how erroneously he has judged, will be less confident, and more easily moved by admonition.

⁶ *Counterfeit*, besides its ordinary signification of a person pretending to be what he is not, also meant a picture, the word *set* shows that the word is used in both senses here.

and, there residing, the tenderness of her nature became as a prey to her grief; in fine, made a groan of her last breath, and now she sings in heaven.

2 *Lord*. How is this justified?

1 *Lord*. The stronger part of it by her own letters; which makes her story true, even to the point of her death: her death itself, which could not be her office to say, is come, was faithfully confirmed by the rector of the place.

2 *Lord*. Hath the count all this intelligence?

1 *Lord*. Ay, and the particular confirmations, point from point, to the full arming of the verity.

2 *Lord*. I am heartily sorry, that he'll be glad of this.

1 *Lord*. How mightily, sometimes, we make us comforts of our losses!

2 *Lord*. And how mightily, some other times, we drown our gain in tears! The great dignity, that his valour hath here acquired for him, shall at home be encountered with a shame as ample.

1 *Lord*. The web of our life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherish'd by our virtues.—

Enter a Servant.

How now? where's your master?

Serv. He met the duke in the street, sir, of whom he hath taken a solemn leave; his lordship will next morning for France. The duke hath offered him letters of commendations to the king.

2 *Lord*. They shall be no more than needful there, if they were more than they can commend.

Enter BERTRAM.

1 *Lord*. They cannot be too sweet for the king's tartness. Here's his lordship now. How now, my lord, is't not after midnight?

Ber. I have to-night despatched sixteen businesses, a month's length a-piece, by an abstract of success: I have conge'd with the duke, done my adieu with his nearest; buried a wife, mourned for her; writ to my lady mother, I am returning; entertained my convoy; and, between these main parcels of despatch, effected many nicer needs; the last was the greatest, but that I have not ended yet.

2 Lord. If the business be of any difficulty, and this morning your departure hence, it requires haste of your lordship.

Ber. I mean, the business is not ended, as fearing to hear of it hereafter: But shall we have this dialogue between the fool and the soldier? —Come, bring forth this counterfeit module⁷; he has deceived me, like a double-meaning prophet.

2 Lord. Bring him forth: [*Exeunt Soldiers.*] he has sat in the stocks all night, poor gallant knave.

Ber. No matter; his heels have deserved it, in usurping his spurs⁸ so long. How does he carry himself?

1 Lord. I have told your lordship already; the stocks carry him. But, to answer you as you would be understood; he weeps like a wench that had shed her milk: he hath confessed himself to Morgan, whom he supposes to be a friar, from the time of his remembrance, to this very instant disaster of his setting i'the stocks: And what think you he hath confessed?

Ber. Nothing of me, has he?

2 Lord. His confession is taken, and it shall be read to his face: if your lordship be in't, as I believe you are, you must have the patience to hear it.

⁷ *Module* and *model* were synonymous. The meaning is, bring forth this counterfeit representation of a soldier.

⁸ An allusion to the degradation of a knight by hacking off his spurs.

Re-enter Soldiers, with PAROLLES.

Ber. A plague upon him! muffled! he can say nothing of me; hush! hush!

1 Lord. Hoodman⁹ comes!—*Porto tartarossa.*

1 Sold. He calls for the tortures; What will you say without 'em?

Par. I will confess what I know without constraint; if ye pinch me like a pasty, I can say no more.

1 Sold. *Bosko chimurcho.*

2 Lord. *Boblibindo chicurmurco.*

1 Sold. You are a merciful general:—Our general bids you to answer to what I shall ask you out of a note.

Par. And truly, as I hope to live.

1 Sold. *First demand of him how many horse the duke is strong?* What say you to that?

Par. Five or six thousand; but very weak and unserviceable: the troops are all scattered, and the commanders very poor rogues, upon my reputation and credit, and as I hope to live.

1 Sold. Shall I set down your answer so?

Par. Do; I'll take the sacrament on't, how and which way you will.

Ber. All's one to him. What a past-saving slave is this¹⁰!

1 Lord. You are deceived, my lord; this is monsieur Parolles, the gallant militarist (that was his own phrase), that had the whole theoric¹¹ of war in the knot of his scarf, and the practice in the chape¹² of his dagger.

2 Lord. I will never trust a man again for keeping his sword clean; nor believe he can have every thing in him, by wearing his apparel neatly.

1 Sold. Well, that's set down.

⁹ The game at blind man's buff was formerly called *Hoodman blind*.

¹⁰ In the old copy these words are given by mistake to Parolles.

¹¹ Theory.

¹² The *chape* is the catch or fastening of the sheath of his dagger.

Par. Five or six thousand horse, I said,—I will say true,—or thereabouts, set down,—for I'll speak truth.

1 Lord. He's very near the truth in this.

Ber. But I con him no thanks¹³ for't, in the nature he delivers it.

Par. Poor rogues, I pray you, say.

1 Sold. Well, that's set down.

Par. I humbly thank you, sir: a truth's a truth, the rogues are marvellous poor.

1 Sold. Demand of him, of what strength they are a-foot. What say you to that?

Par. By my troth, sir, if I were to live this present hour¹⁴, I will tell true. Let me see: Spurio a hundred and fifty, Sebastian so many, Corambus so many, Jaques so many; Guiltian, Cosmo, Lodowick, and Gratii, two hundred fifty each: mine own company, Chitopher, Vaumond, Bentii, two hundred and fifty each: so that the muster-file, rotten and sound, upon my life, amounts not to fifteen thousand poll; half of which dare not shake the snow from off their cassocks¹⁵, lest they shake themselves to pieces.

Ber. What shall be done to him?

1 Lord. Nothing, but let him have thanks. Demand of him my conditions¹⁶, and what credit I have with the duke.

¹³ i. e. I am not beholden to him for it, &c. To *con thanks* exactly answers to the French *sçavoir gré*. Chaucer has '*con hem thank*,' and '*con hem maugré*;' which last is equivalent to *sçavoir malgré*. It is found in several writers of Shakspeare's time. To *con* and to *ken* are from the Saxon *cunnan*, to know, to may or can, to be able.

¹⁴ Perhaps we should read, 'if I were but to live this present hour;' unless the blunder is meant to show the fright of Parolles.

¹⁵ '*Cassocks*.' Soldier's cloaks or upper garments. *Casaque*, Fr. Sometimes also called *Hoquetons de guerre*. A very curious description of this garment may be found in that valuable work, '*Thresor de la Langue Françoise*, par Nicot,' ed. 1606, under the word *Casaque*. There was a plebeian *cassock*, or gaberdine, worn by country people, which is carefully distinguished from this by Nicot and his follower Cotgrave.

¹⁶ i. e. disposition and character.

1 Sold. Well, that's set down. *You shall demand of him, whether one captain Dumain be i'the camp, a Frenchman; what his reputation is with the duke, what his valour, honesty, and expertness in wars; or whether he thinks, it were not possible, with well-weighing sums of gold, to corrupt him to a revolt. What say you to this? What do you know of it?*

Par. I beseech you, let me answer to the particular of the intergatories¹⁷: Demand them singly.

1 Sold. Do you know this captain Dumain?

Par. I know him: he was a botcher's 'prentice in Paris, from whence he was whipped for getting the sheriff's fool¹⁸ with child: a dumb innocent, that could not say him, nay.

[DUMAIN lifts up his hand in anger.

Ber. Nay, by your leave, hold your hands; though I know, his brains are forfeit to the next tile that falls¹⁹.

1 Sold. Well, is this captain in the duke of Florence's camp?

Par. Upon my knowledge, he is, and lousy.

1 Lord. Nay, look not so upon me; we shall hear of your lordship anon.

1 Sold. What is his reputation with the duke?

Par. The duke knows him for no other but a poor officer of mine; and writ to me this other day, to turn him out o'the band: I think, I have his letter in my pocket.

1 Sold. Marry, we'll search.

Par. In good sadness, I do not know; either it

¹⁷ For interrogatories.

¹⁸ Female idiots, as well as male, though not so commonly, were retained in great families for diversion. It is not improbable that some real event of recent occurrence is alluded to.

¹⁹ In Whitney's Emblems there is a story of three women who threw dice to ascertain which of them should die first. She who lost affected to laugh at the decrees of fate, when a tile suddenly falling put an end to her existence. This book was certainly known to Shakspeare. The passages in Lucian and Plutarch are not so likely to have met the poet's eye.

is there, or it is upon a file, with the duke's other letters, in my tent.

1 *Sold.* Here 'tis; here's a paper? Shall I read it to you?

Par. I do not know if it be it, or no.

Ber. Our interpreter does it well.

1 *Lord.* Excellently.

1 *Sold.* Dian. *The count's a fool, and full of gold,—*

Par. That is not the duke's letter, sir; that is an advertisement to a proper maid in Florence, one Diana, to take heed of the allurements of one count Rousillon, a foolish idle boy, but for all that, very ruttish: I pray you, sir, put it up again.

1 *Sold.* Nay, I'll read it first, by your favour.

Par. My meaning in't, I protest, was very honest in the behalf of the maid: for I knew the young count to be a dangerous and lascivious boy; who is a whale²⁰ to virginity, and devours up all the fry it finds.

Ber. Damnable, both sides rogue!

1 *Sold.* *When he swears oaths, bid him drop gold, and take it;*

*After he scores, he never pays the score:
Half won, is match well made; match, and well make it²¹:*

*He ne'er pays after debts, take it before;
And say, a soldier, Dian, told thee this,
Men are to mell²² with, boys are not to kiss:*

²⁰ There is probably an allusion here to the Story of Andromeda in old prints, where the monster is frequently represented as a whale.

²¹ i. e. a match well made is half won; make your match therefore, but make it well.

²² The meaning of the word *mell* from *mêler*, French, is obvious. To *mell*, says Ruddiman, 'to fight, contend, meddle, or have to do with.' So in *The Corpus Christi Play*, acted at Coventry, Cott. MSS. Vesp. viii. p. 122:

'And fayre young qwene herby doth dwelle,
Both fresh and gay upon to loke,
And a tall man with her doth melle,
The way into her chawmer ryght evyn he toke.'

The argument of the piece is 'The woman taken in adultery.'

*For count of this, the count's a fool, I know it,
Who pays before, but not when he does owe it,
Thine, as he vow'd to thee in thine ear,*
PAROLLES.

Ber. He shall be whipped through the army with this rhyme in his forehead.

2 Lord. This is your devoted friend, sir, the manifold linguist, and the armipotent soldier.

Ber. I could endure any thing before but a cat, and now he's a cat to me.

1 Sold. I perceive, sir, by the general's looks, we shall be fain to hang you.

Par. My life, sir, in any case: not that I am afraid to die; but that, my offences being many, I would repent out the remainder of nature; let me live, sir, in a dungeon, i'the stocks, or any where, so I may live.

1 Sold. We'll see what may be done, so you confess freely; therefore, once more to this captain Dumain: You have answered to his reputation with the duke, and to his valour: What is his honesty?

Par. He will steal, sir, an egg out of a cloister²³; for rapes and ravishments he parallels Nessus²⁴. He professes not keeping of oaths; in breaking them, he is stronger than Hercules. He will lie, sir, with such volubility, that you would think truth were a fool: drunkenness is his best virtue; for he will be swine-drunk; and in his sleep he does little harm, save to his bed-clothes about him; but they know his conditions, and lay him in straw. I have but little more to say, sir, of his honesty: he has every thing that an honest man should not have; what an honest man should have, he has nothing.

1 Lord. I begin to love him for this.

²³ i. e. he will steal any thing, however trifling, from any place, however holy.

²⁴ The Centaur killed by Hercules.

Ber. For this description of thine honesty? A pox upon him for me, he is more and more a cat.

1 Sold. What say you to his expertness in war?

Par. Faith, sir, he has led the drum before the English tragedians,—to belie him, I will not,—and more of his soldiership I know not; except in that country, he had the honour to be the officer at a place there call'd Mile End²⁵, to instruct for the doubling of files: I would do the man what honour I can, but of this I am not certain.

1 Lord. He hath out-villained villany so far, that the rarity redeems him.

Ber. A pox on him! he's a cat still.

1 Sold. His qualities being at this poor price, I need not ask you, if gold will corrupt him to revolt.

Par. Sir, for a *quart d'ecu*²⁶ he will sell the feesimple of his salvation, the inheritance of it: and cut the entail from all remainders, and a perpetual succession for it perpetually.

1 Sold. What's his brother, the other captain Dumain?

2 Lord. Why does he ask him of me?

1 Sold. What's he?

Par. Ev'n a crow of the same nest; not altogether so great as the first in goodness, but greater a great deal in evil. He excels his brother for a coward, yet his brother is reputed one of the best that is: In a retreat he outruns any lackey; marry, in coming on he has the cramp.

1 Sold. If your life be sav'd, will you undertake to betray the Florentine?

Par. Ay, and the captain of his horse, count Rousillon.

1 Sold. I'll whisper with the general, and know his pleasure.

Par. I'll no more drumming; a plague of all

²⁵ *Mile End Green* was the place for public sports and exercises. See *K. Henry IV.* P. II. Act iii. Sc. 2.

²⁶ The fourth part of the smaller French crown, about eightpence.

drums! Only to seem to deserve well, and to beguile the supposition²⁷ of that lascivious young boy the count, have I run into this danger: Yet, who would have suspected an ambush where I was taken? [Aside.

1 *Sold.* There is no remedy, sir, but you must die: the general says, you, that have so traitorously discovered the secrets of your army, and made such pestiferous reports of men very nobly held, can serve the world for no honest use; therefore you must die. Come, headsman, off with his head.

Par. O Lord, sir; let me live, or let me see my death!

1 *Sold.* That shall you, and take your leave of all your friends. [Unmuffling him.

So, look about you; Know you any here?

Ber. Good morrow, noble captain.

2 *Lord.* God bless you, captain Parolles.

1 *Lord.* God save you, noble captain.

2 *Lord.* Captain, what greeting will you to my lord Lafeu? I am for France.

1 *Lord.* Good captain, will you give me a copy of the sonnet you writ to Diana in behalf of the count Rousillon? an I were not a very coward, I'd compel it of you; but fare you well.

[Exeunt BERTRAM, Lords, &c.

1 *Sold.* You are undone, captain: all but your scarf, that has a knot on't yet.

Par. Who cannot be crushed with a plot?

1 *Sold.* If you could find out a country where but women were that had received so much shame, you might begin an impudent nation. Fare you well, sir; I am for France too; we shall speak of you there. [Exit.

Par. Yet am I thankful: if my heart were great, 'Twould burst at this: Captain I'll be no more; But I will eat and drink, and sleep as soft

²⁷ To deceive the opinion.

As captain shall: simply the thing I am
 Shall make me live. Who knows himself a braggart,
 Let him fear this; for it will come to pass,
 That every braggart shall be found an ass.
 Rust, sword! cool, blushes! and, Parolles, live
 Safest in shame! being fool'd, by foolery thrive!
 There's place, and means, for every man alive.
 I'll after them. [Exit.]

SCENE IV. Florence.

A Room in the Widow's House.

Enter HELENA, Widow, and DIANA.

Hel. That you may well perceive I have not
 wrong'd you,
 One of the greatest in the Christian world
 Shall be my surety; 'fore whose throne, 'tis needful
 Ere I can perfect mine intents, to kneel:
 Time was, I did him a desired office,
 Dear almost as his life; which gratitude
 Through flinty Tartar's bosom would peep forth,
 And answer, thanks: I duly am inform'd,
 His grace is at Marseilles¹; to which place
 We have convenient convoy. You must know,
 I am supposed dead: the army breaking,
 My husband hies him home; where, heaven aiding,
 And by the leave of my good lord the king,
 We'll be, before our welcome.

Wid. Gentle madam,
 You never had a servant, to whose trust
 Your business was more welcome.

Hel. Nor you, mistress,
 Ever a friend, whose thoughts more truly labour
 To recompense your love: doubt not, but heaven
 Hath brought me up to be your daughter's dower,

¹ It appears that Marseilles was pronounced as a word of three syllables. In the old copy it is written Marcellae and Marcellus.

As it hath fated her to be my motive²
 And helper to a husband. But, O, strange men!
 That can such sweet use make of what they hate,
 When saucy³ trusting of the cozen'd thoughts
 Defiles the pitchy night! so lust doth play
 With what it loathes, for that which is away:
 But more of this hereafter:—You, Diana,
 Under my poor instructions yet must suffer
 Something in my behalf.

Dia. Let death and honesty
 Go with your impositions, I am yours⁴
 Upon your will to suffer.

Hel. Yet, I pray you⁵,—
 But with the word, the time will bring on summer,
 When briars shall have leaves as well as thorns,
 And be as sweet as sharp. We must away;
 Our waggon is prepar'd, and time revives us:
All's well that ends well: still the fine's the crown⁶;
 Whate'er the course, the end is the renown. [*Exeunt.*]

SCENE V. Rousillon.

A Room in the Countess's Palace.

Enter Countess, LAFEU, and Clown.

Laf. No, no, no, your son was misled with a
 snipttaffata fellow there; whose villanous saffron¹

² i. e. to be my mover.

³ *Saucy* was used in the sense of *wanton*. We have it with the same meaning in *Measure for Measure*.

⁴ i. e. let *death*, accompanied by *honesty*, go with the task you impose, still I am yours, &c.

⁵ The reading proposed by Blackstone,

Yet I *fray* you

But with the word: the time will bring, &c.' seems required by the context, and makes the passage intelligible. The following explanation of the passage, as it now stands in the text, is by Mr. Henley: 'Do not think I would engage you in any service that should expose you to any lasting inconvenience; but, on the contrary, you shall no sooner have delivered what you have to testify on my account, than the irksomeness of the service will be over, and every pleasant circumstance to result from it will instantly appear.'

⁶ A translation of the common Latin proverb, *Finis coronat opus*: the origin of which has been pointed out by Mr. Douce, in his *Illustrations*, vol. i. p. 323.

¹ It has been thought that there is an allusion here to the fashion of yellow starch for bands and ruffs, which was long

would have made all the unbaked and doughy youth of a nation in his colour: your daughter-in-law had been alive at this hour; and your son here at home, more advanced by the king, than by that red-tailed humble-bee I speak of.

Count. I would, I had not known him! it was the death of the most virtuous gentlewoman, that ever nature had praise for creating: if she had partaken of my flesh, and cost me the dearest groans of a mother, I could not have owed her a more rooted love.

Laf. 'Twas a good lady, 'twas a good lady: we may pick a thousand salads, ere we light on such another herb.

Clo. Indeed, sir, she was the sweet-marjoram of the salad, or rather the herb of grace².

Laf. They are not salad-herbs, you knave, they are nose-herbs.

Clo. I am no great Nebuchadnezzar, sir, I have not much skill in grass³.

Laf. Whether dost thou profess thyself; a knave, or a fool?

Clo. A fool, sir, at a woman's service, and a knave at a man's.

Laf. Your distinction?

Clo. I would cozen the man of his wife, and do his service.

Laf. So you were a knave at his service, indeed.

Clo. And I would give his wife my bauble⁴, sir, to do her service.

prevalent: and also to the custom of colouring paste with saffron. The plain meaning seems to be—that Parolles's vices were of such a colourable quality as to be sufficient to corrupt the inexperienced youth of a nation, and make them take the same hue.

² i. e. rue.

³ The old copy reads *grace*. The emendation is Rowe's: who also supplied the word *salad* in the preceding speech. The clown quibbles on *grass* and *grace*.

⁴ The fool's *bauble* was 'a short stick ornamented at the end with the figure of a fool's head, or sometimes with that of a doll or puppet. To this instrument there was frequently annexed an

Laf. I will subscribe for thee; thou art both knave and fool.

Clo. At your service.

Laf. No, no, no.

Clo. Why, sir, if I cannot serve you, I can serve as great a prince as you are.

Laf. Who's that? a Frenchman?

Clo. Faith, sir, he has an English name⁵; but his phisnomy is more hotter⁶ in France, than there.

Laf. What prince is that?

Clo. The black prince, sir; *alias*, the prince of darkness; *alias*, the devil.

Laf. Hold thee, there's my purse: I give thee not this to suggest thee from thy master thou talkest of; serve him still.

Clo. I am a woodland fellow, sir, that always loved a great fire; and the master I speak of, ever keeps a good fire. But, sure⁷, he is the prince of the world, let his nobility remain in his court. I am for the house with the narrow gate, which I take to be too little for pomp to enter: some, that humble themselves, may; but the many will be too chill and tender; and they'll be for the flowery way, that leads to the broad gate, and the great fire.

Laf. Go thy ways, I begin to be a-weary of thee; and I tell thee so before, because I would not fall out with thee. Go thy ways; let my horses be well looked to, without any tricks.

Clo. If I put any tricks upon 'em, sir, they shall

inflated bladder, with which the fool belaboured those who offended him, or with whom he was inclined to make sport. The French call a bauble *marotte*, from *Marionette*. The representation of several forms of it may be seen in Mr. Douce's Illustrations of Shakspeare. The covert allusion of the clown is not worth explaining.

⁵ The old copy reads *maine*.

⁶ Warburton thought we should read, '*honour'd*'; but the Clown's allusion is double. To Edward the black prince, and to the prince of darkness. The presence of Edward was indeed *hot* in France: the other allusion is obvious.

⁷ Steevens thinks with Sir T. Hanmer that we should read *since*.

be jades' tricks; which are their own right by the law of nature. [Exit.

Laf. A shrewd knave, and an unhappy⁸.

Count. So he is. My lord, that's gone, made himself much sport out of him: by his authority he remains here, which he thinks is a patent for his sauciness; and, indeed, he has no pace⁹, but runs where he will.

Laf. I like him well; 'tis not amiss: and I was about to tell you, since I heard of the good lady's death, and that my lord your son was upon his return home, I moved the king my master, to speak in the behalf of my daughter; which, in the minority of them both, his majesty, out of a self-gracious remembrance, did first propose: his highness hath promised me to do it: and, to stop up the displeasure he hath conceived against your son, there is no fitter matter. How does your ladyship like it?

Count. With very much content, my lord, and I wish it happily effected.

Laf. His highness comes post from Marseilles, of as able body as when he numbered thirty; he will be here to-morrow, or I am deceived by him that in such intelligence hath seldom failed.

Count. It rejoices me, that I hope I shall see him ere I die. I have letters that my son will be here to-night: I shall beseech your lordship, to remain with me till they meet together.

Laf. Madam, I was thinking, with what manners I might safely be admitted.

Count. You need but plead your honourable privilege.

Laf. Lady, of that I have made a bold charter; but, I thank my God, it holds yet.

⁸ i. e. mischievously waggish, unlucky.

⁹ No pace, i. e. no prescribed course; he has the unbridled liberty of a fool.

Re-enter Clown.

Clo. O madam, yonder's my lord your son with a patch of velvet on's face: whether there be a scar under it, or no, the velvet knows; but 'tis a goodly patch of velvet: his left cheek is a cheek of two pile and a half, but his right cheek is worn bare.

Laf. A scar nobly got, or a noble scar, is a good livery of honour; so, belike, is that.

Clo. But it is your carbonadoed¹⁰ face.

Laf. Let us go see your son, I pray you; I long to talk with the young noble soldier.

Clo. 'Faith, there's a dozen of 'em, with delicate fine hats, and most courteous feathers, which bow the head, and nod at every man. [*Exeunt.*]

ACT V.

SCENE I. Marseilles. *A Street.*

Enter HELENA, Widow, and DIANA, with two Attendants.

Hel. But this exceeding posting, day and night,
Must wear your spirits low: we cannot help it;
But, since you have made the days and nights as one,
To wear your gentle limbs in my affairs,
Be bold, you do so grow in my requital,
As nothing can unroot you. In happy time;—

Enter a gentle Astringer¹.

This man may help me to his majesty's ear,
If he would spend his power.—God save you, sir.

¹⁰ *Carbonadoed* is 'slashed over the face in a manner that fetcheth the flesh with it,' metaphorically from a *carbonade* or collop of meat.

¹ i. e. a gentleman falconer, called in Juliana Barnes' *Book of Huntynge*, &c. *Ostreger*. The term is applied particularly to

Gent. And you.

Hel. Sir, I have seen you in the court of France.

Gent. I have been sometimes there.

Hel. I do presume, sir, that you are not fallen
From the report that goes upon your goodness;
And therefore, goaded with most sharp occasions,
Which lay nice manners by, I put you to
The use of your own virtues, for the which
I shall continue thankful.

Gent. What's your will?

Hel. That it will please you
To give this poor petition to the king;
And aid me with that store of power you have,
To come into his presence.

Gent. The king's not here.

Hel. Not here, sir?

Gent. Not, indeed:
He hence remov'd last night, and with more haste
Than is his use.

Wid. Lord, how we lose our pains!

Hel. *All's well that ends well*, yet;
Though time seem so adverse, and means unfit.—
I do beseech you, whither is he gone?

Gent. Marry, as I take it, to Rousillon;
Whither I am going.

Hel. I do beseech you, sir,
Since you are like to see the king before me,
Commend the paper to his gracious hand;
Which, I presume, shall render you no blame,
But rather make you thank your pains for it:
I will come after you, with what good speed
Our means will make us means².

those that keep goshawks. Cowel, in his Law Dictionary, says that we usually call a falconer who keeps that kind of hawk an *austringer*. Nicot tells us that in the Salique Law the goshawk is called *acceptor*, from whence by contraction *astor*. *Astringer* is *autrucier*, and *auturisien*, in old French, and the goshawk is called *austour* and *autour*; in Italian *astorre*. In our old records *asturcus*, *austureus*, *osturcus*, *hostricus*, and *estricus*.

² i. e. 'they will follow with such speed as the means which they have will give them ability to exert.'

Gent.

This I'll do for you.

Hel. And you shall find yourself to be well thank'd,
Whate'er falls more.—We must to horse again;—
Go, go, provide. [*Ereunt.*]

SCENE II. Rousillon.

The inner Court of the Countess's Palace.

Enter Clown and PAROLLES.

Par. Good Monsieur Lavatch¹, give my Lord Lafeu this letter: I have ere now, sir, been better known to you, when I have held familiarity with fresher clothes; but I am now, sir, muddied in fortune's mood², and smell somewhat strong of her strong displeasure.

Clo. Truly, fortune's displeasure is but sluttish, if it smell so strong as thou speakest of: I will henceforth eat no fish of fortune's buttering. Pr'ythee, allow the wind³.

Par. Nay, you need not stop your nose, sir; I spake but by a metaphor.

Clo. Indeed, sir, if your metaphor stink⁴, I will stop my nose; or against any man's metaphor. Pr'ythee, get thee further.

Par. Pray you, sir, deliver me this paper.

¹ Perhaps a corruption of *La Vache*.

² Warburton changed *mood*, the reading of the old copy, to *moat*, and was followed and defended by Steevens; but though the emendation was ingenious and well supported, it appears unnecessary. *Fortune's mood* is several times used by Shakspeare for the whimsical *caprice* of fortune.

³ i. e. stand to the leeward of me.

⁴ Warburton observes, 'that Shakspeare throughout his writings, if we except a passage in Hamlet, has scarce a metaphor that can offend the most squeamish reader.' To this Steevens, in one of those splenetic fits, to which in the decline of life he was subject, replies that 'the poet's offensive metaphors and allusions are more frequent than those of all his dramatic predecessors or contemporaries.' Those best acquainted with his dramatic contemporaries and predecessors will acknowledge the falsehood of this unjust accusation. But the notes of Mr. Steevens and the Pseudo-Collins would sufficiently disprove it. The dramas of Beaumont and Fletcher, and some parts of Ben Jonson, will serve to show its falsehood.

Clo. Foh, pr'ythee, stand away; A paper^e from fortune's close-stool to give to a nobleman! Look, here he comes himself.

Enter LAFEU.

Here is a pur of fortune's, sir, or of fortune's cat (but not a musk-cat), that has fallen into the unclean fishpond of her displeasure, and, as he says, is muddied withal: Pray you, sir, use the carp as you may; for he looks like a poor, decayed, ingenious, foolish, rascally knave. I do pity his distress in my smiles⁵ of comfort, and leave him to your lordship. [*Exit Clown.*]

Par. My lord, I am a man whom fortune hath cruelly scratched.

Laf. And what would you have me to do? 'tis too late to pare her nails now. Wherein have you played the knave with fortune, that she should scratch you, who of herself is a good lady, and would not have knaves thrive long under her? There's a *quart d'ecu* for you: Let the justices make you and fortune friends; I am for other business.

Par. I beseech your honour, to hear me one single word.

Laf. You beg a single penny more: come, you shall ha't: save your word.

Par. My name, my good lord, is Parolles.

Laf. You beg more than one word then⁶.—Cox' my passion! give me your hand:—How does your drum?

Par. O my good lord, you were the first that found me.

Laf. Was I, in sooth? and I was the first that lost thee.

⁵ Warburton says we should read, '*similes* of comfort,' such as calling him fortune's cat, carp, &c.

⁶ A quibble is intended on the word *Parolles*, which in French signifies words.

Par. It lies in you, my lord, to bring me in some grace, for you did bring me out.

Laf. Out upon thee, knave! dost thou put upon me at once both the office of God and the devil? one brings thee in grace, and the other brings thee out. [*Trumpets sound.*] The king's coming, I know by his trumpets.—Sirrah, inquire further after me; I had talk of you last night: though you are a fool and a knave, you shall eat; go to, follow¹.

Par. I praise God for you. [*Exeunt.*]

SCENE III. *The same.*

A Room in the Countess's Palace. Flourish.

Enter King, Countess, LAFEU, Lords, Gentlemen, Guards, &c.

King. We lost a jewel of her; and our esteem¹ Was made much poorer by it: but your son, As mad in folly, lack'd the sense to know Her estimation home².

Count. 'Tis past, my liege:
And I beseech your majesty to make it
Natural rebellion, done i' the blaze³ of youth:
When oil and fire, too strong for reason's force,
O'erbears it, and burns on.

King. My honour'd lady,
I have forgiven and forgotten all;
Though my revenges were high bent upon him,
And watch'd the time to shoot.

Laf. This I must say——

¹ Johnson justly observes that 'Parolles has many of the lineaments of Falstaff, and seems to be a character that Shakspeare delighted to draw, a fellow that had more wit than virtue. Though justice required that he should be detected and exposed, yet his vices sit so fit in him that he is not at last suffered to starve.'

¹ i. e. in losing her we lost a large portion of our esteem, which she possessed.

² Completely, in its full extent.

³ The old copy reads *blade*. Theobald proposed the present reading.

But first I beg my pardon,—The young lord
 Did to his majesty, his mother, and his lady,
 Offence of mighty note; but to himself
 The greatest wrong of all: he lost a wife,
 Whose beauty did astonish the survey
 Of richest eyes⁴; whose words all ears took captive;
 Whose dear perfection, hearts that scorn'd to serve,
 Humbly call'd mistress.

King. Praising what is lost,
 Makes the remembrance dear.—Well, call him
 hither;—

We are reconcil'd, and the first view shall kill
 All repetition⁵:—Let him not ask our pardon;
 The nature of his great offence is dead,
 And deeper than oblivion do we bury
 The incensing relics of it: let him approach,
 A stranger, no offender; and inform him,
 So 'tis our will he should.

Gent. I shall, my liege.

[*Exit Gentleman.*]

King. What says he to your daughter? have you
 spoke?—

Laf. All that he is hath reference to your highness.

King. Then shall we have a match. I have let-
 ters sent me,
 That set him high in fame.

Enter BERTRAM.

Laf. He looks well on't.

King. I am not a day of season⁶,
 For thou mayst see a sun-shine and a hail
 In me at once: But to the brightest beams

⁴ So in *As You Like It*:—to have 'seen much and to have nothing, is to have *rich eyes* and poor hands.' Those who having seen the greatest number of fair women might be said to be the *richest* in ideas of beauty.

⁵ i. e. the first interview shall put an end to all recollection of the past.

⁶ i. e. a *seasonable day*, a mixture of sunshine and hail, of winter and summer, is *unseasonable*.

Distracted clouds give way; so stand thou forth,
The time is fair again.

Ber. My high-repented blames⁷,
Dear sovereign, pardon to me.

King. All is whole;
Not one word more of the consumed time.
Let's take the instant by the forward top;
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of time
Steals ere we can effect them: You remember
The daughter of this lord?

Ber. Admiringly, my liege: at first
I stuck my choice upon her, ere my heart
Durst make too bold a herald of my tongue:
Where the impression of mine eye infixing,
Contempt his scornful perspective did lend me,
Which warp'd the line of every other favour;
Scorn'd a fair colour, or express'd it stol'n;
Extended or contracted all proportions,
To a most hideous object: Thence it came,
That she, whom all men prais'd, and whom myself,
Since I have lost, have lov'd, was in mine eye
The dust that did offend it.

King. Well excus'd:
That thou didst love her, strikes some scores away
From the great compt: But love, that comes too late,
Like a remorseful pardon slowly carried,
To the great sender turns a sour offence,
Crying, that's good that's gone: our rash faults
Make trivial price of serious things we have,
Not knowing them, until we know their grave:
Oft our displeasures, to ourselves unjust,
Destroy our friends, and after weep their dust:
Our own love waking cries to see what's done,
While shameful hate sleeps out the afternoon⁸.

⁷ Faults repented of to the utmost.

⁸ This obscure couplet seems to mean that 'Our love awaking to the worth of the lost object too late laments: our shameful hate or dislike having slept out the period when our fault was remediable.'

Be this sweet Helen's knell, and now forget her.
Send forth your amorous token for fair Maudlin:
The main consents are had; and here we'll stay
To see our widower's second marriage-day.

Count. Which better than the first, O dear heaven,
bless!

Or, ere they meet, in me, O nature, cease!

Laf. Come on, my son, in whom my house's name
Must be digested, give a favour from you,
To sparkle in the spirits of my daughter,
That she may quickly come.—By my old beard,
And every hair that's on't, Helen, that's dead,
Was a sweet creature; such a ring as this,
The last that e'er I took her leave at court⁹,
I saw upon her finger.

Ber. Hers it was not.

King. Now, pray you, let me see it; for mine eye,
While I was speaking, oft was fasten'd to't.—
This ring was mine: and, when I gave it Helen,
I bade her, if her fortune ever stood
Necessitated to help, that by this token¹⁰
I would relieve her: Had you that craft to reave her
Of what should stead her most?

Ber. My gracious sovereign,
Howe'er it pleases you to take it so,
The ring was never hers.

Count. Son, on my life,
I have seen her wear it; and she reckon'd it
At her life's rate.

Laf. I am sure, I saw her wear it.

Ber. You are deceiv'd, my lord, she never saw it:
In Florence was it from a casement thrown me¹¹
Wrapp'd in a paper, which contain'd the name,

⁹ 'The last time that ever I took leave of her at court.'

¹⁰ Malone quarrels with the construction of this passage:—'I bade her, &c.—that by this token,' &c. but Shakspeare uses *I bade* her for *I told* her.

¹¹ Johnson remarks that Bertram still continues to have too little virtue to deserve Helen. He did not know it was Helen's ring, but he knew that he had it not from a window.

Of her that threw it: noble she was, and thought
 I stood ingag'd¹²: but when I had subscrib'd¹³
 To mine own fortune, and inform'd her fully,
 I could not answer in that course of honour
 As she had made the overture, she ceas'd,
 In heavy satisfaction, and would never
 Receive the ring again.

King. Plutus himself,
 That knows the tinct and multiplying medicine¹⁴,
 Hath not in nature's mystery more science,
 Than I have in this ring: 'twas mine, 'twas Helen's,
 Whoever gave it you: Then if you know
 That you are well acquainted with yourself¹⁵,
 Confess 'twas hers, and by what rough enforcement
 You got it from her: she call'd the saints to surety,
 That she would never put it from her finger,
 Unless she gave it to yourself in bed
 (Where you have never come), or sent it us
 Upon her great disaster.

Ber. She never saw it.

King. Thou speak'st it falsely, as I love mine
 honour;

And mak'st conjectural fears to come into me,
 Which I would fain shut out: If it should prove
 That thou art so inhuman,—'twill not prove so;—
 And yet I know not:—thou didst hate her deadly,
 And she is dead; which nothing, but to close
 Her eyes myself, could win me to believe,
 More than to see this ring.—Take him away.—

[Guards seize BERTRAM.]

¹² Ingag'd i. e. pledged to her, having received her pledge. Johnson reads *engaged*, and explains it—'When she saw me receive the ring, she thought me *engaged* to her.' I cannot think that *unengaged* is intended, we have no instance of the use of *ingaged* in that sense.

¹³ *Subscrib'd*, i. e. *submitted*. See *Troilus and Cressida*, Act ii. Sc. 3, note 14.

¹⁴ The philosopher's stone. Plutus, the great alchymist, who knows the secrets of the *elixir* and *philosopher's stone*, by which the alchymists pretended that base metals might be transmuted into gold.

¹⁵ Then if you have the proper consciousness of your own actions, confess, &c.

My fore-past proofs, howe'er the matter fall,
Shall tax my fears of little vanity,
Having vainly fear'd too little¹⁶.—Away with him;—
We'll sift this matter further.

Ber. If you shall prove
This ring was ever hers, you shall as easy
Prove that I husbanded her bed in Florence,
Where yet she never was.

[*Exit BERTRAM, guarded.*]

Enter a Gentleman.

King. I am wrapp'd in dismal thinkings.

Gent. Gracious sovereign,
Whether I have been to blame, or no, I know not;
Here's a petition from a Florentine,
Who hath, for four or five removes¹⁷, come short
To tender it herself. I undertook it,
Vanquish'd thereto by the fair grace and speech
Of the poor suppliant, who by this, I know,
Is here attending: her business looks in her
With an importing visage; and she told me,
In a sweet verbal brief, it did concern
Your highness with herself.

King. [Reads.] *Upon his many protestations to marry me, when his wife was dead, I blush to say it, he won me. Now is the Count Rousillon a widower; his vows are forfeited to me, and my honour's paid to him. He stole from Florence, taking no leave, and I follow him to his country for justice: Grant it me, O king; in you it best lies; otherwise a seducer flourishes, and a poor maid is undone.*

DIANA CAPULET.

¹⁶ The proofs which I have already had are sufficient to show that my fears were not vain and irrational. I have unreasonably feared too little.

¹⁷ Removes are journeys or post-stages; she had not been able to overtake the king on the road.

Laf. I will buy me a son-in-law in a fair, and toll¹⁸ for this; I'll none of him.

King. The heavens have thought well on thee, Lafeu,

To bring forth this discovery.—Seek these suitors:—Go, speedily, and bring again the count.

[*Exeunt Gentleman, and some Attendants.*
I am afraid, the life of Helen, lady,
Was foully snatch'd.

Count. Now, justice on the doers!

Enter BERTRAM, guarded.

King. I wonder, sir, since wives are monsters to you¹⁹,

And that you fly them as you swear them lordship,
Yet you desire to marry.—What woman's that?

Re-enter Gentleman, with Widow, and DIANA.

Dia. I am, my lord, a wretched Florentine,
Deriv'd from the ancient Capulet:
My suit, as I do understand, you know,
And therefore know how far I may be pitied.

Wid. I am her mother, sir, whose age and honour
Both suffer under this complaint we bring,
And both shall cease²⁰, without your remedy.

¹⁸ The second folio reads:—‘I will buy me a son-in-law in a fair, and toll for *him*: for this, I'll none of him.’ I prefer the reading of the first folio, as in the text. The allusion is to the custom of paying *toll* for the liberty of selling in a fair, and means, ‘I will buy me a son-in-law in a fair, and sell this one; pay, *toll* for the liberty of selling him.’ So in *Hudibras*:—

‘—————a roan gelding,

Where, when, by whom, and what ye were sold for,
And in the public market *toll'd* for.’

There were two statutes to regulate the *tolling* of horses in fairs. *Tolling* out is a mistaken conception of Malone's. The passage from Camden's *Remaines*, *tolling* him out of the faire by a *traine*, means, ‘*enticing* him out of the fair by a device or stratagem.’

¹⁹ The first folio reads:—

‘I wonder, sir, *sir*; wives, &c.

The emendation is Mr. Tyrwhitt's. *As* in the succeeding line means *as soon as*.

²⁰ Decease, die.

King. Come hither, count; Do you know these women?

Ber. My lord, I neither can, nor will deny
But that I know them: Do they charge me further?

Dia. Why do you look so strange upon your wife?

Ber. She's none of mine, my lord.

Dia. If you shall marry,
You give away this hand, and that is mine;
You give away heaven's vows, and those are mine;
You give away myself, which is known mine;
For I by vow am so embodied yours,
That she, which marries you, must marry me,
Either both, or none.

Laf. Your reputation [*To BERTRAM*] comes too
short for my daughter; you are no husband for her.

Ber. My lord, this is a fond and desperate creature,
Whom sometime I have laugh'd with: let your
highness

Lay a more noble thought upon mine honour,
Than for to think that I would sink it here.

King. Sir, for my thoughts, you have them ill to
friend,
Till your deeds gain them: Fairer prove your
honour,
Than in my thought it lies!

Dia. Good my lord,
Ask him upon his oath, if he does think
He had not my virginity.

King. What say'st thou to her?

Ber. She's impudent, my lord;
And was a common gamester to the camp²¹.

Dia. He does me wrong, my lord; if I were so,
He might have bought me at a common price:

²¹ The following passage from *The False One* of Beaumont and Fletcher will sufficiently elucidate this term when applied to a female:—

‘—————’Tis a catalogue
Of all the *gamesters* in the court and city,
Which lord lies with that lady, and what gallant
Sports with that merchant's wife.’

Do not believe him: O, behold this ring,
Whose high respect, and rich validity²²,
Did lack a parallel; yet, for all that,
He gave it to a commoner o' the camp,
If I be one.

Count. He blushes, and 'tis it²³:
Of six preceding ancestors, that gem
Conferr'd by testament to the sequent issue,
Hath it been ow'd and worn. This is his wife:
That ring's a thousand proofs.

King. Methought, you said,
You saw one here in court could witness it.

Dia. I did, my lord, but loath am to produce
So bad an instrument; his name's Parolles.

Laf. I saw the man to-day, if man he be.

King. Find him, and bring him hither.

Ber. What of him?
He's quoted²⁴ for a most perfidious slave,
With all the spots o' the world tax'd and debosh'd²⁵:
Whose nature sickens, but to speak a truth:
Am I or that, or this, for what he'll utter,
That will speak any thing?

King. She hath that ring of yours.

Ber. I think she has: certain it is, I lik'd her,
And boarded her i' the wanton way of youth:
She knew her distance, and did angle for me,
Madding my eagerness with her restraint,
As all impediments in fancy's course
Are motives of more fancy; and, in fine,

²² i. e. value.

²³ Malone remarks that the old copy reads, 'tis *hit*, and that in many of our old chronicles he had found *hit* printed instead of *it*. It is not in our old chronicles alone, but in all our old writers that the word may be found in this form. The acute author of the *Diversions of Purley* has shown the reason at p. 53, of his second volume. Pope had changed *hit* to *his*, and Henley proposed to read *fit*. Tooke treats poor Malone with sarcastic commiseration for taking the old orthography for a mistake of the printer.

²⁴ Noted.

²⁵ Debauch'd.

Her insult coming with her modern grace²⁶,
 Subdued me to her rate: she got the ring;
 And I had that, which any inferior might
 At market-price have bought.

Dia. I must be patient;
 You that turn'd off a first so noble wife,
 May justly diet me. I pray you yet
 (Since you lack virtue, I will lose a husband),
 Send for your ring, I will return it home,
 And give me mine again.

Ber. I have it not.

King. What ring was yours, I pray you?

Dia. Sir, much like
 The same upon your finger.

King. Know you this ring? this ring was his of late.

Dia. And this was it I gave him, being a-bed.

King. The story then goes false, you threw it him
 Out of a casement.

Dia. I have spoke the truth.

Enter PAROLLES.

Ber. My lord, I do confess the ring was hers.

King. You boggle shrewdly, every feather starts
 you.—

Is this the man you speak of?

Dia. Ay, my lord.

King. Tell me, sirrah, but tell me true, I charge
 you,

Not fearing the displeasure of your master
 (Which, on your just proceeding, I'll keep off),
 By him, and by this woman here, what know you?

Par. So please your majesty, my master hath

²⁶ 'Every thing that obstructs love is an occasion by which love is heightened, and to conclude her solicitation concurring with her common or ordinary grace she got the ring.' It may be remarked that Shakspeare and some of his contemporaries use the word *modern* for *trivial*, *common*, *ordinary*; the reason of this has not yet been satisfactorily explained. '*Modernaglie*,' says Florio, 'moderne things; also taken for young wenches.' *Modern* may therefore mean *youthful* in this instance.

been an honourable gentleman; tricks he hath had in him, which gentlemen have.

King. Come, come, to the purpose: Did he love this woman?

Par. 'Faith, sir, he did love her; But how?

King. How, I pray you?

Par. He did love her, sir, as a gentleman loves a woman.

King. How is that?

Par. He loved her, sir, and loved her not.

King. As thou art a knave, and no knave:—
What an equivocal companion²⁷ is this?

Par. I am a poor man, and at your majesty's command.

Laf. He's a good drum, my lord, but a naughty orator.

Dia. Do you know, he promis'd me marriage?

Par. 'Faith, I know more than I'll speak.

King. But wilt thou not speak all thou know'st?

Par. Yes, so please your majesty: I did go between them, as I said; but more than that, he loved her,—for, indeed, he was mad for her, and talk'd of Satan, and of limbo, and of furies, and I know not what: yet I was in that credit with them at that time, that I knew of their going to bed; and of other motions, as promising her marriage, and things that would derive me ill will to speak of, therefore I will not speak what I know.

King. Thou hast spoken all already, unless thou canst say they are married: But thou art too fine²⁸ in thy evidence: therefore stand aside.—
This ring, you say, was yours?

Dia. Ay, my good lord.

King. Where did you buy it? or who gave it you?

Dia. It was not given me, nor I did not buy it.

King. Who lent it you?

Dia. It was not lent me neither.

²⁷ i. e. fellow.

²⁸ In the French sense *trop fine*. So in Bacon's *Apophthegms*, 1625, p. 252:—'Your majesty was *too fine* for my Lord Burleigh.'

King. Where did you find it then?

Dia. I found it not.

King. If it were yours by none of all these ways,
How could you give it him?

Dia. I never gave it him.

Laf. This woman's an easy glove, my lord; she
goes off and on at pleasure.

King. This ring was mine, I gave it his first wife.

Dia. It might be yours, or hers, for aught I know.

King. Take her away, I do not like her now;
To prison with her: and away with him.—
Unless thou tell'st me where thou hadst this ring,
Thou diest within this hour.

Dia. I'll never tell you.

King. Take her away.

Dia. I'll put in bail, my liege.

King. I think thee now some common customer²⁹.

Dia. By Jove, if ever I knew man, 'twas you.

King. Wherefore hast thou accused him all this
while?

Dia. Because he's guilty, and he is not guilty;
He knows I am no maid, and he'll swear to't:
I'll swear I am a maid, and he knows not.
Great King, I am no strumpet, by my life;
I am either maid, or else this old man's wife.

[*Pointing to LAFEU.*

King. She does abuse our ears; to prison with her.

Dia. Good mother, fetch my bail.—Stay, royal
sir; [Exit Widow.

The jeweller that owes³⁰ the ring is sent for,
And he shall surety me. But for this lord,
Who hath abus'd me, as he knows himself,
Though yet he never harm'd me, here I quit him:
He knows himself my bed he hath defil'd;
And at that time he got his wife with child;
Dead though she be, she feels her young one kick;

²⁹ i. e. common woman, with whom any one may be familiar.

³⁰ Owns,

So there's my riddle, One, that's dead, is quick:
And now behold the meaning.

Re-enter Widow, with HELENA.

King. Is there no exorcist³¹
Beguiles the truer office of mine eyes?
Is't real that I see?

Hel. No, my good lord;
'Tis but the shadow of a wife you see,
The name, and not the thing.

Ber. Both, both: O, pardon!

Hel. O, my good lord, when I was like this maid,
I found you wondrous kind. There is your ring,
And, look you, here's your letter: This it says,
*When from my finger you can get this ring,
And are by me with child, &c.*—This is done:
Will you be mine, now you are doubly won?

Ber. If she, my liege, can make me know this
clearly,
I'll love her dearly; ever, ever dearly.

Hel. If it appear not plain, and prove untrue,
Deadly divorce step between me and you!
O, my dear mother, do I see you living?

Laf. Mine eyes smell onions, I shall weep anon:
—Good Tom Drum [*To PAROLLES*], lend me a
handkerchief: So, I thank thee; wait on me home,
I'll make sport with thee: Let thy courtesies alone,
they are scurvy ones.

King. Let us from point to point this story know,
To make the even truth in pleasure flow:—
If thou be'st yet a fresh uncropped flower,
[*To DIANA.*]

³¹ Thus, in Julius Caesar, Ligarius says:—

'Thou like an *exorcist* hast conjur'd up
My mortified spirit.'

Exorcist and *conjurer* were synonymous in Shakspeare's time. The great poet has been accused of using this word erroneously in a sense peculiar to himself, but the dictionaries of his time show that it was the universal acceptance of the word. Thus Florio in his Italian Dictionary, ed. 1598. '*Essorcista*, a conjurer, an exorcist.'—'*Essorcismi*, exorcismes, conjurations, incantations, spels;' and so throughout: this definition is not peculiar to Florio, all the dictionaries have it.

Choose thou thy husband, and I'll pay thy dower;
 For I can guess, that, by thy honest aid,
 Thou kept'st a wife herself, thyself a maid.—
 Of that, and all the progress, more and less,
 Resolvedly more leisure shall express;
 All yet seems well; and, if it end so meet,
 The bitter past, more welcome is the sweet.

[*Flourish.*

Advancing.

*The King's a beggar, now the play is done:
 All is well ended, if this suit be won,
 That you express content; which we will pay,
 With strife to please you, day exceeding day:
 Ours be your patience then, and yours our parts³²;
 Your gentle hands lend us, and take our hearts.*

[*Exeunt.*

³² i. e. hear us without interruption, and take our parts, i. e. support and defend us.

THIS play has many delightful scenes, though not sufficiently probable, and some happy characters, though not new, nor produced by any deep knowledge of human nature. Parolles is a boaster and a coward, such as has always been the sport of the stage, but perhaps never raised more laughter or contempt than in the hands of Shakspeare.

I cannot reconcile my heart to Bertram; a man noble without generosity, and young without truth; who marries Helen as a coward, and leaves her as a profligate: when she is dead by his unkindness, sneaks home to a second marriage, is accused by a woman whom he has wronged, defends himself by falsehood, and is dismissed to happiness.

The story of Bertram and Diana had been told before of Mariana and Angelo, and, to confess the truth, scarcely merited to be heard a second time.

JOHNSON.

TAMING OF THE SHREW.

TAMING OF THE SHREW.

TAMING OF THE SHREW.

PRELIMINARY REMARKS.

THERE is an old anonymous play extant with the same title, first printed in 1596, which (as in the case of King John and Henry V.) Shakspeare rewrote, 'adopting the order of the scenes, and inserting little more than a few lines which he thought worth preserving, or was in too much haste to alter.' Malone, with great probability, suspects the old play to have been the production of George Peele or Robert Greene*. Pope ascribed it to Shakspeare, and his opinion was current for many years, until a more exact examination of the original piece (which is of extreme rarity) undeceived those who were better versed in the literature of the time of Elizabeth than the poet. It is remarkable that the Induction, as it is called, has not been continued by Shakspeare so as to complete the story of Sly, or at least it has not come down to us; and Pope therefore supplied the deficiencies in this play from the elder performance; they have been degraded from their station in the text, as in some places incompatible with the fable and *Dramatis Personae* of Shakspeare; the reader will, however, be pleased to find them subjoined to the notes. The origin of this amusing fiction may probably be traced to the Sleeper awakened of the Arabian Nights; but similar stories are told of Philip the good Duke of Burgundy, and of the Emperor Charles the Fifth. Marco Polo relates something similar of the Ismaelian Prince Alo-eddin, or chief of the mountainous region, whom he calls, in common with other writers of his time, *the old man of the mountain*. Warton refers to a collection of short comic stories in prose, set forth by maister Richard Edwards, master of her majesties revels in 1570 (which he had seen in the collection of Collins the poet), for the immediate source of the fable of the old drama. The incidents related by Heuterus in his *Rerum Burgund.* lib. iv. is also to be found in Goulart's *Admirable and Memorable Histories*, translated by E. Grimeston, 4to. 1607. The story of Charles V. is related by Sir Richard Barckley, in *A Discourse on the Felicitie of Man*, printed in 1598; but the frolic, as Mr. Holt White observes, seems better suited to the gaiety of the gallant Francis, or the revelry of our own boisterous Henry.

Of the story of the Taming of the Shrew no immediate English source has been pointed out. Mr. Douce has referred to a novel in the *Piacevoli Notti* of Straparola, notte 8, fav. 2, and to *El Conde Lucanor*, by Don Juan Manuel, Prince of Castile, who died in 1362, as containing similar stories. He observes that the

* There was a second edition of the anonymous play in 1607; and the curious reader may consult it, in 'Six old Plays upon which Shakspeare founded, &c.' published by Steevens.

character of Petruchio bears some resemblance to that of *Pisardo* in Straparola's novel, notte 8, fav. 7.

Schlegel remarks that this play 'has the air of an Italian comedy;' and indeed the love intrigue of Lucentio is derived from the *Suppositi* of Ariosto, through the translation of George Gascoigne. Johnson has observed the skilful combination of the two plots, by which such a variety and succession of comic incident is ensured without running into perplexity. Petruchio is a bold and happy sketch of a humorist, in which Schlegel thinks the character and peculiarities of an Englishman are visible. It affords another example of Shakspeare's deep insight into human character, that in the last scene the meek and mild Bianca shows she is not without a spice of self will. The play inculcates a fine moral lesson, which is not always taken as it should be.

Every one, who has a true relish for genuine humour, must regret that we are deprived of Shakspeare's continuation of this Interlude of Sly*, 'who is indeed of kin to Sancho Panza.' We think with a late elegant writer, 'the character of Sly, and the remarks with which he accompanies the play, as good as the play itself.'

It appears to have been one of Shakspeare's earliest productions, and is supposed by Malone to have been produced in 1594.

* Dr. Drake suggests that some of the passages in which Sly is introduced should be adopted from the old Drama, and connected with the text, so as to complete his story; making very slight alterations, and distinguishing the borrowed parts by some mark.

CHARACTERS IN THE INDUCTION

To the Original Play of *The Taming of a Shrew*, entered on the Stationers' books in 1594, and printed in quarto in 1607.

A Lord, &c.

Sly.

A Tapster.

Page, Players, Huntsmen, &c.

PERSONS REPRESENTED.

ALPHONSUS, *a Merchant of Athens.*

JEROBEL, *Duke of Cestus.*

AURELIUS, <i>his Son,</i>	} <i>Suitors to the Daughters of Al-</i>	
FERANDO,		} <i>phonsus.</i>
POLIDOR,		

VALERIA, *Servant to Aurelius.*

SANDER, *Servant to Ferando.*

PHYLOTUS, *a Merchant who personates the Duke.*

KATE,	} <i>Daughters to Alphonsus.</i>	
EMELIA,		}
PHYLEMA,		

Tailor, Haberdasher, and Servants to Ferando and Alphonsus.

SCENE, Athens; and sometimes Ferando's Country House.

PERSONS REPRESENTED.

A Lord.

CHRISTOPHER SLY, *a drunken Tinker.*
Hostess, Page, Players, Huntsmen and
other Servants attending on the Lord.

} *Persons in the
Induction.*

BAPTISTA, *a rich Gentleman of Padua.*

VINCENTIO, *an old Gentleman of Pisa.*

LUCENTIO, *Son to Vincentio, in love with Bianca.*

PETRUCHIO, *a Gentleman of Verona, a suitor to Katharina.*

GREMIO,
HORTENSIO, } *Suitors to Bianca.*

TRANIO,
BIONDELLO, } *Servants to Lucentio.*

GRUMIO,
CURTIS, } *Servants to Petruchio.*

PEDANT, *an old fellow set up to personate Vincentio.*

KATHARINA, *the Shrew,*
BIANCA, *her Sister,*

} *Daughters to Baptista.*

Widow.

Tailor, Haberdasher, and Servants attending on Baptista and Petruchio.

SCENE, *sometimes in Padua; and sometimes in Petruchio's House in the Country.*

TAMING OF THE SHREW.

INDUCTION.

SCENE I. *Before an Alehouse on a Heath.*

Enter Hostess and SLY.

Sly.

I'LL pheese¹ you, in faith.

Host. A pair of stocks, you rogue!

Sly. Y'are a baggage; the Slies are no rogues: Look in the chronicles, we came in with Richard Conqueror. Therefore, *paucas pallabris*²; let the world slide: *Sessa*³!

¹ So again in *Troilus and Cressida*, Ajax says of Achilles:—
'I'll pheese his pride.' And in Ben Johnson's *Alchemist*:

'Come, will you quarrel? I'll feize you, sirrah.'

Mr. Gifford says, 'this word does not mean to *drive*, but to *beat*, to *chastise*, to *humble*, &c. in which sense (in the west of England) it may be heard every day.' This is conformable to Skinner's interpretation of '*Fease* or *Feag*, *Virgis caedere*, *Flagellare*.' It appears formerly to have sometimes been used in the sense of *to drive away*, as in Stanyhurst's Translation of Virgil: '*Feaze away the drone bees*.' And again:

'We are toused, and from Italy *feazed*.'

I find in Baret's *Alvearie*, 1573: 'a *feese*, or race; *Procurus*.' Johnson has noticed Sir Thomas Smith's explanation of 'to *feize*, in *fila diducere*.' Kersey, in his *Dictionary*, 1708, says, that it is a sea-term, and signifies 'to separate a cable by untwisting its ends.' This seems to have some analogy with to *teize*, or *tease*, wool: as '*feese*, or race,' may with to *chase*, or *drive away*. I have since found it in Ray's *Proverbs*, ed. 1737, p. 269, as communicated to him by a Somersetshire man:—*I'll vease thee*, that is, *hunt, drive thee*.

² Pocas palabras, *Span.* few words.

³ Cessa, *Ital.* be quiet.

Host. You will not pay for the glasses you have burst⁴?

Sly. No, not a denier: Go by, says Jeronimy;—Go to thy cold bed, and warm thee⁵.

Host. I know my remedy, I must go fetch the thirdborough⁶. [*Exit.*

Sly. Third, or fourth, or fifth borough, I'll answer him by law: I'll not budge an inch, boy; let him come, and kindly.

[*Lies down on the ground, and falls asleep.*

Wind Horns. Enter a Lord from Hunting, with Huntsmen and Servants.

Lord. Huntsman, I charge thee, tender well my hounds:

Brach Merriman,—the poor cur is emboss'd⁷,
And couple Clowder with the deep-mouth'd brach⁸.

⁴ Broke.

⁵ This line and the scrap of Spanish is used in burlesque from an old play called Hieronymo, or the Spanish Tragedy. The old copy reads: 'S. Jeronimy.' The emendation is Mason's.

⁶ An officer whose authority equals that of a constable.

⁷ 'Emboss'd,' says Philips in his World of Words, 'is a term in hunting, when a deer is so hard chased that she foams at the mouth; it comes from the Spanish *Desembocar*, and is metaphorically used for any kind of weariness.' Malone has more than once given the same etymology of this word without acknowledgment, but it is erroneous. Skinner has pointed out its most probable derivation from the Italian word *Ambascia* or *Ambastia*, which signifies 'difficulty of breathing coming from excessive fatigue;' and which is also used metaphorically, like the English word, for weariness. *Emboss'd* is used in both these senses by Shakespeare and Spenser, as well as in the more common and still usual one of swelling with protuberances. Thus an *emboss'd* stag is a *distress'd* stag foaming and panting for breath, like the *brach* or hound Merriman in the text.

⁸ *Brach* originally signified a particular species of dog used for the chase. It was a long eared dog, hunting by the scent. The etymology of the word has not been clearly pointed out; it is from the Gothic *racke*, hence the Saxon *raec*, and the English *rache* or *ratche*. In the Book of St. Albans, among 'the names of dyvers manere houndes,' we have '*raches*;' and among 'the companyes of bestys,' &c. 'a kenel of *rachys*.' And again:

'—all other bestes that huntyd shall be,

Shall be sought and found with *ratches* so free.'

Skelton also, in his Interlude of Magnificence, printed in the reign of Henry VIII.:

'Here is a leyshe of *ratches* for to renne a hare.'

Sawst thou not, boy, how Silver made it good
At the hedge corner, in the coldest fault?
I would not lose the dog for twenty pound.

1 *Hunt.* Why, Belman is as good as he, my lord;
He cried upon it at the merest loss,
And twice to-day pick'd out the dullest scent:
Trust me, I take him for the better dog.

Lord. Thou art a fool; if Echo were as fleet,
I would esteem him worth a dozen such.
But sup them well, and look unto them all;
To-morrow I intend to hunt again.

1 *Hunt.* I will, my lord.

Lord. What's here? one dead, or drunk? See,
doth he breathe?

2 *Hunt.* He breathes, my lord: Were he not
warmd with ale,
This were a bed but cold to sleep so soundly.

Lord. O monstrous beast! how like a swine he lies!
Grim death, how foul and loathsome is thine image!
Sirs, I will practise on this drunken man.—
What think you, if he were convey'd to bed,
Wrapp'd in sweet clothes, rings put upon his fingers,
A most delicious banquet by his bed,
And brave attendants near him when he wakes;
Would not the beggar then forget himself?

1 *Hunt.* Believe me, lord, I think he cannot choose.

2 *Hunt.* It would seem strange unto him when he
wak'd.

Lord. Even as a flattering dream, or worthless
fancy.

Hence *brache* and *brach*. A similar name for a hound is found in most European languages. It came at length to be used in England for a *bitch*, probably from similarity of sound, and this was a very general acceptation of the word in Shakspeare's time, as appears from Baret's Dictionary: 'a *brach* or *biche*, Canicula; Petite Chienne.' The reason assigned in 'The Gentleman's Recreation,' 8vo. p. 27: 'A *brach* is a mannerly name for all hound *bitches*.' It may be remarked that *Merriman* could hardly be the name of a *bitch*; yet there seems no reason to suppose the first *brach* in this passage a corruption of some other word, for connected speech is no more necessary than it is usual in such field directions.

Then take him up, and manage well the jest:—
 Carry him gently to my fairest chamber,
 And hang it round with all my wanton pictures:
 Balm his foul head with warm distilled waters,
 And burn sweet wood to make the lodging sweet:
 Procure me music ready when he wakes,
 To make a dulcet and a heavenly sound:
 And if he chance to speak, be ready straight,
 And, with a low submissive reverence,
 Say,—What is it your honour will command?
 Let one attend him with a silver bason,
 Full of rose-water, and bestrew'd with flowers;
 Another bear the ewer, the third a diaper;
 And say,—Will't please your Lordship cool your
 hands?

Some one be ready with a costly suit,
 And ask him what apparel he will wear;
 Another tell him of his hounds and horse,
 And that his lady mourns at his disease:
 Persuade him that he hath been lunatic.
 And, when he says he is—, say that he dreams,
 For he is nothing but a mighty lord.
 This do, and do it kindly,⁹ gentle sirs;
 It will be pastime passing excellent,
 If it be husbanded with modesty¹⁰.

1 *Hunt*. My lord, I warrant you, we'll play our part,
 As he shall think, by our true diligence,
 He is no less than what we say he is.

Lord. Take him up gently, and to bed with him;
 And each one to his office when he wakes.—

[*Some bear out SLY. A trumpet sounds.*
Sirrah, go see what trumpet 'tis that sounds:—

[*Exit Servant.*
Belike, some noble gentleman; that means,
 Travelling some journey, to repose him here.

⁹ Naturally.

¹⁰ Moderation.

Re-enter a Servant.

How now? who is it?

Serv. An it please your honour,
Players that offer service to your lordship.

Lord. Bid them come near:—

Enter Players.

Now, fellows, you are welcome.

1 Play. We thank your honour.

Lord. Do you intend to stay with me to-night?

2 Play. So please your lordship to accept our
duty¹¹?

Lord. With all my heart.—This fellow I remember,
Since once he play'd a farmer's eldest son;—
'Twas where you woo'd the gentlewoman so well:
I have forgot your name; but, sure, that part
Was aptly fitted, and naturally perform'd.

1 Play. I think 'twas Soto that your honour means¹².

Lord. 'Tis very true;—thou didst it excellent.—
Well, you are come to me in happy time;
The rather for I have some sport in hand,
Wherein your cunning can assist me much.
There is a lord will hear you play to-night:
But I am doubtful of your modesties;
Lest, over-eying of his odd behaviour
(For yet his honour never heard a play),
You break into some merry passion,
And so offend him; for I tell you, sirs,
If you should smile, he grows impatient.

1 Play. Fear not, my lord; we can contain our-
selves,
Were he the veriest antic in the world¹³.

¹¹ It was in old times customary for players to travel in companies and offer their service at great houses.

¹² The old copy prefixes the name of *Sincklo* to this line, who was an actor in the same company with Shakspeare. *Soto* is a character in Beaumont and Fletcher's *Woman Pleas'd*; he is a farmer's eldest son, but he does not woo any gentlewoman.

¹³ In the old play the dialogue is thus continued:

'*San.* [To the other.] Go get a dishclout to make cleyne your shoes, and Ile speak for the properties. [Exit Player.] My

Lord. Go, sirrah, take them to the buttery¹⁴,
And give them friendly welcome every one:
Let them want nothing that my house affords.—

[*Exeunt Servant and Players.*

Sirrah, go you to Bartholomew my page
[*To a Servant.*

And see him dress'd in all suits like a lady:
That done, conduct him to the drunkard's chamber,
And call him—madam, do him obeisance,
Tell him from me (as he will win my love),
He bear himself with honourable action,
Such as he hath observ'd in noble ladies
Unto their lords, by them accomplish'd:
Such duty to the drunkard let him do,
With soft low tongue, and lowly courtesy:
And say,—What is't your honour will command,
Wherein your lady and your humble wife,
May show her duty and make known her love?
And then—with kind embracements, tempting kisses,
And with declining head into his bosom,—
Bid him shed tears, as being overjoy'd
To see her noble lord restored to health,
Who, for twice¹⁵ seven years, hath esteem'd him¹⁶
No better than a poor and loathsome beggar:
And if the boy have not a woman's gift,
To rain a shower of commanded tears,
An onion will do well for such a shift:
Which in a napkin being close convey'd,

lord, we must have a shoulder of mutton for a property, and a little vinegre to make our divell roar.'

Upon which Steevens remarks, 'The shoulder of mutton might indeed be necessary for the dinner of Petruchio, but there is no devil in this piece, or in the original on which Shakspeare formed it; neither was it yet determined what comedy should be represented.'

¹⁴ Pope remarks, in his Preface to Shakspeare, that 'the top of the profession were then mere players, not gentlemen of the stage; they were led into the buttery, not placed at the lord's table, or the lady's toilette.'

¹⁵ The old copy reads *this*. The emendation is Theobald's.

¹⁶ *Him* is used for *himself*, as in Chapman's *Banquet of Sense* 1595:

'The sense wherewith he feels *him* deified.'

Shall in despite enforce a watery eye.
See this despatch'd with all the haste thou canst;
Anon I'll give thee more instructions.—

[*Exit* Servant.

I know the boy will well usurp the grace,
Voice, gait, and action of a gentlewoman:
I long to hear him call the drunkard husband;
And how my men will stay themselves from laughter,
When they do homage to this simple peasant.
I'll in to counsel them: haply¹⁷, my presence
May well abate the over-merry spleen,
Which otherwise would grow into extremes.

[*Ereunt.*

SCENE II.

A Bedchamber in the Lord's House.

SLY is discovered in a rich night gown, with Attendants; some with apparel, others with bason, ewer, and other appurtenances. Enter Lord, dressed like a Servant¹.

Sly. For God's sake, a pot of small ale.

1 Serv. Will't please your lordship drink a cup of sack?

2 Serv. Will't please your honour taste of these conserves?

3 Serv. What raiment will your honour wear to-day?

Sly. I am Christophero Sly; call not me—honour, nor lordship: I never drank sack in my life; and if you give me any conserves, give me conserves of beef. Ne'er ask me what raiment I'll wear: for I have no more doublets than backs, no more stockings than legs, nor no more shoes than feet; nay, sometimes, more feet than shoes, or such shoes as my toes look through the over leather.

¹⁷ Perhaps.

¹ From the original stage direction in the first folio, it appears that Sly and the other persons mentioned in the Induction were intended to be exhibited here, and during the representation of the comedy, in a balcony above the stage.

Lord. Heaven cease this idle humour in your honour!

O, that a mighty man of such descent,
Of such possessions, and so high esteem,
Should be infused with so foul a spirit!

Sly. What, would you make me mad? Am not I Christopher Sly, old Sly's son of Burton-heath; by birth a pedler, by education a card-maker, by transmutation a bear-herd, and now by present profession a tinker? Ask Marian Hacket, the fat ale-wife of Wincot², if she know me not: if she say I am not fourteen pence on the score for sheer ale³, score me up for the lyingest knave in Christendom. What, I am not bestraught⁴: Here's——

1 *Serv.* O, this it is that makes your lady mourn.

2 *Serv.* O, this it is that makes your servants droop.

Lord. Hence comes it that your kindred shun your house,

As beaten hence by your strange lunacy.

O, noble lord, bethink thee of thy birth;
Call home thy ancient thoughts from banishment,
And banish hence these abject lowly dreams:
Look how thy servants do attend on thee,
Each in his office ready at thy beck.

Wilt thou have music? hark! Apollo plays,

[*Music.*

² *Wilnecotte*, says Warton, is a village in Warwickshire, with which Shakspeare was well acquainted, near Stratford. The house kept by our genial hostess still remains, but is at present a mill. There is a village also called *Barton on the heath* in Warwickshire.

³ *Sheer-ale* has puzzled the commentators; and as none of the conjectures offered appear to me satisfactory, I shall add one of my own. Maundy Thursday, the day preceding Good-Friday, was anciently called *Sheer-Thursday*, and as it was a day of great comfort to the poor from the doles or distribution of clothes, meat and drink, made by the rich; so *Sheer-ale* may have been ale which the Tinker had drunk on that day, at his own charge, or rather at that of his landlady, in addition to the portion he had received as alms. But after all *sheer-ale* may mean nothing more than *ale unmixed*, *mere-ale* or *pure ale*. The word *sheer* is still used for *mere*, *pure*. We have '*stark beer*' for stout and strong beer, in Beaumont and Fletcher's *Beggar's Bush*, Act iii. Sc. 1.

⁴ i. e. distraught, distracted.

And twenty caged nightingales do sing:
Or wilt thou sleep? we'll have thee to a couch,
Softer and sweeter than the lustful bed
On purpose trimm'd up for Semiramis.
Say, thou wilt walk; we will bestrew the ground:
Or wilt thou ride? thy horses shall be trapp'd,
Their harness studded all with gold and pearl.
Dost thou love hawking? thou hast hawks will soar
Above the morning lark: Or wilt thou hunt?
Thy hounds shall make the welkin answer them,
And fetch shrill echoes from the hollow earth.

1 *Serv.* Say, thou wilt course; thy greyhounds
are as swift

As breathed stags, ay, fleeter than the roe.

2 *Serv.* Dost thou love pictures? we will fetch
thee straight

Adonis, painted by a running brook;
And Cytherea all in sedges hid,
Which seem to move and wanton with her breath,
Even as the waving sedges play with wind.

Lord. We'll show thee Io, as she was a maid;
And how she was beguiled and surpris'd,
As lively painted as the deed was done.

3 *Serv.* Or Daphne roaming through a thorny wood,
Scratching her legs that one shall swear she bleeds:
And at that sight shall sad Apollo weep,
So workmanly the blood and tears are drawn.

Lord. Thou art a lord, and nothing but a lord:
Thou hast a lady far more beautiful
Than any woman in this waning age.

1 *Serv.* And, till the tears that she hath shed
for thee,

Like envious floods, o'er-ran her lovely face,
She was the fairest creature in the world;
And yet she is inferior to none.

Sly. Am I a lord; and have I such a lady;
Or do I dream? or have I dream'd till now?
I do not sleep; I see, I hear, I speak;
I smell sweet savours, and I feel soft things:—
Upon my life, I am a lord, indeed;

And not a tinker, nor Christophero Sly.—
Well, bring our lady hither to our sight;
And once again, a pot o'the smallest ale.

2 *Serv.* Will't please your mightiness to wash your hands;

[*Servants present a ewer, bason, and napkin.*
O, how we joy to see your wit restor'd!
O, that once more you knew but what you are!
These fifteen years you have been in a dream;
Or, when you wak'd, so wak'd as if you slept.

Sly. These fifteen years! by my fay⁵, a goodly nap.

But did I never speak of all that time?

1 *Serv.* O, yes, my lord; but very idle words:—
For though you lay here in this goodly chamber,
Yet would you say, ye were beaten out of door;
And rail upon the hostess of the house;
And say, you would present her at the leet⁶,
Because she brought stone jugs and no seal'd quarts:
Sometimes you would call out for Cicely Hacket.

Sly. Ay, the woman's maid of the house.

3 *Serv.* Why, sir, you know no house, nor no such maid,

Nor no such men as you have reckon'd up,—
As Stephen Sly, and old John Naps of Greece⁷,
And Peter Turf, and Henry Pimpernell;
And twenty more such names and men as these,
Which never were, nor no man ever saw.

Sly. Now, Lord be thanked for my good amends!

All. Amen.

Sly. I thank thee; thou shalt not lose by it.

⁵ According to some old authorities, Sly here uses a very lady-like imprecation. 'Ecastor,' says Cooper, '*by my fay*, used only of women.' It is merely a contraction of *by my faith*.

⁶ That is at the *Court Leet*, where it was usual to present such matters, as appears from *Kitchen on Courts*: 'Also if tiplers sell by cups and dishes, or measures sealed or not sealed, is inquirable.'

⁷ Blackstone proposes to read, 'old John Naps o'the Green.' The addition seems to have been a common one. In *Henry IV. Part II.* we have Peter Bullcalf of the Green, and Clement Perkes o'the Hill.

Enter the Page, as a Lady, with Attendants.

Page. How fares my noble lord?

Sly. Marry, I fare well, for here is cheer enough.
Where is my wife?

Page. Here, noble lord; What is thy will with her?

Sly. Are you my wife, and will not call me—
husband?

My men should call me—lord; I am your goodman.

Page. My husband and my lord, my lord and
husband;

I am your wife in all obedience.

Sly. I know it well:—What must I call her?

Lord. Madam.

Sly. Al'ce madam, or Joan madam?

Lord. Madam, and nothing else: so lords call
ladies.

Sly. Madam wife, they say that I have dream'd
and slept

Above some fifteen year and more.

Page. Ay, and the time seems thirty unto me;
Being all this time abandon'd from your bed.

Sly. 'Tis much;—Servants, leave me and her
alone.—

Madam, undress you, and come now to bed.

Page. Thrice noble lord, let me entreat of you
To pardon me yet for a night or two;

Or, if not so, until the sun be set:

For your physicians have expressly charg'd,

In peril to incur your former malady,

That I should yet absent me from your bed:

I hope this reason stands for my excuse.

Sly. Ay, it stands so, that I may hardly tarry so
long. But I would be loath to fall into my dreams
again; I will therefore tarry, in despite of the
flesh and the blood.

Enter a Servant.

Serv. Your honour's players, hearing your amend-
ment,

Are come to play a pleasant comedy,

For so your doctors hold it very meet;
Seeing too much sadness hath congeal'd your blood,
And melancholy is the nurse of frenzy,
Therefore they thought it good you hear a play,
And frame your mind to mirth and merriment,
Which bars a thousand harms, and lengthens life.

Sly. Marry, I will; let them play it: Is not a com-
monty⁸ a Christmas gambol, or a tumbling trick?

Page. No, my good lord; it is more pleasing stuff.

Sly. What, household stuff?

Page. It is a kind of history.

Sly. Well, we'll see't: Come, madam wife, sit by
my side, and let the world slip; we shall ne'er
be younger. [*They sit down.*]

ACT I.

SCENE I. Padua. *A public Place.*

Enter LUCENTIO and TRANIO.

Luc. Tranio, since—for the great desire I had
To see fair Padua, nursery of arts,—
I am arriv'd for fruitful Lombardy,
The pleasant garden of great Italy;
And, by my father's love and leave, am arm'd
With his good will, and thy good company,
Most trusty servant, well approv'd in all;
Here let us breathe, and happily institute
A course of learning, and ingenious¹ studies.
Pisa, renowned for grave citizens,
Gave me my being, and my father first,
A merchant of great traffic through the world,
Vincentio, come of the Bentivolii.

⁸ For comedy.

¹ *Ingenious* and *ingenuous* were very commonly confounded by old writers.

VINCENIO'S son, brought up in Florence,
 It shall become, to serve all hopes conceiv'd²,
 To deck his fortune with his virtuous deeds:
 And therefore, Tranio, for the time I study,
 Virtue, and that part of philosophy
 Will I apply³, that treats of happiness
 By virtue 'specially to be achiev'd.
 Tell me thy mind: for I have Pisa left,
 And am to Padua come: as he that leaves
 A shallow splash⁴, to plunge him in the deep,
 And with satiety seeks to quench his thirst.

Tra. *Mi perdonate*⁵, gentle master mine,
 I am in all affected as yourself;
 Glad that you thus continue your resolve,
 To suck the sweets of sweet philosophy.
 Only, good master, while we do admire
 This virtue, and this moral discipline,
 Let's be no stoics, nor no stocks, I pray;
 Or so devote to Aristotle's ethics⁶,
 As Ovid be an outcast quite abjur'd:
 Balke⁷ logic with acquaintance that you have,
 And practise rhetoric in your common talk:
 Music and poesy use to quicken⁸ you;
 The mathematics, and the metaphysics,
 Fall to them as you find your stomach serves you:
 No profit grows where is no pleasure ta'en:—
 In brief, sir, study what you most affect.

² i. e. to fulfil the expectations of his friends.

³ *Apply* for *ply* is frequently used by old writers. Thus Baret: 'with diligent endeavour to *applie* their studies.' And in Turberville's *Tragic Tales*: 'How she her wheele *applyde*.'

⁴ Small piece of water.

⁵ Pardon me.

⁶ The old copy reads Aristotle's *checks*. Blackstone suggests that we should read *ethics*, and the sense seems to require it, I have therefore admitted it into the text.

⁷ The modern editions read, '*Talk* logic, &c.' The old copy reads *Balke*, which Mr. Boswell suggests may be right, although the meaning of the word is now lost. It seems used in the same sense as above by Spenser, *F. Q. b. iii. c. 2. St. 12*:

'Her list in stryfull termes with him to *balke*.'

It may signify '*belch* logic with acquaintance, &c.' Cooper renders the *Versus ructari* of Horace—To *bealke* verses.

⁸ Animate.

Luc. Gramercies, Tranio, well dost thou advise.
If, Biondello, thou wert come ashore,
We could at once put us in readiness,
And take a lodging fit to entertain
Such friends as time in Padua shall beget.
But stay awhile: What company is this?

Tra. Master, some show, to welcome us to town.

*Enter BAPTISTA, KATHARINA, BIANCA, GREMIO, and
HORTENSIO. LUCENTIO and TRANIO stand aside.*

Bap. Gentlemen, importune me no further,
For how I firmly am resolv'd you know;
That is—not to bestow my youngest daughter,
Before I have a husband for the elder:
If either of you both love Katharina,
Because I know you well, and love you well,
Leave shall you have to court her at your pleasure.

Gre. To cart her rather: She's too rough for me—
There, there Hortensio, will you any wife?

Kath. I pray you, sir, [*To BAP.*] is it your will
To make a stale⁹ of me amongst these mates?

Hor. Mates, maid! how mean you that? no mates
for you,

Unless you were of gentler, milder mould.

Kath. I'faith, sir, you shall never need to fear;
I wis¹⁰, it is not half way to her heart:
But if it were, doubt not her care should be
To comb your noddle with a three-legg'd stool,
And paint your face, and use you like a fool.

Hor. From all such devils, good Lord, deliver us!

Gre. And me too, good Lord!

Tra. Hush, master! here is some good pastime
toward;

That wench is stark mad, or wonderful froward.

⁹ She means 'do you intend to make a strumpet of me among these companions?' But the expression seems to have a quibbling allusion to the chess term of *stale-mate*. So in Bacon's twelfth Essay: 'They stand like a stale at chess, where it is no mate, but yet the game cannot stir.' Shakspeare sometimes uses *stale* for a decoy, as in the second scene of the third act of this play.

¹⁰ Think.

Luc. But in the other's silence I do see
Maid's mild behaviour and sobriety.
Peace, Tranio.

Tra. Well said, master; mum! and gaze your fill.

Bap. Gentlemen, that I may soon make good
What I have said,—Bianca, get you in:
And let it not displease thee, good Bianca;
For I will love thee ne'er the less, my girl.

Kath. A pretty peat¹¹! 'tis best
Put finger in the eye,—an she knew why.

Bian. Sister, content you in my discontent.—
Sir, to your pleasure humbly I subscribe:
My books, and instruments, shall be my company;
On them to look, and practise by myself.

Luc. Hark, Tranio! thou may'st hear Minerva
speak. [Aside.

Hor. Signior Baptista, will you be so strange¹²?
Sorry am I that our goodwill effects
Bianca's grief,

Gre. Why, will you mew¹³ her up,
Signior Baptista, for this fiend of hell,
And make her bear the penance of her tongue?

Bap. Gentlemen, content ye; I am resolv'd:—
Go in, Bianca. [Exit BIANCA.

And for I know, she taketh most delight
In music, instruments, and poetry,
Schoolmasters will I keep within my house,
Fit to instruct her youth.—If you, Hortensio,
Or signior Gremio, you,—know any such,
Prefer¹⁴ them hither; for to cunning¹⁵ men
I will be very kind, and liberal
To mine own children in good bringing up;

¹¹ Pet.

¹² i. e. so odd, so different from others in your conduct.

¹³ To mew up, was to confine, or shut up close, as it was the custom to confine hawks while they mew'd or moulted. V. note on K. Richard III. Act i. Sc. 1.

¹⁴ Recommend.

¹⁵ Cunning has not yet lost its original signification of knowing, learned, as may be observed in the translation of the Bible.

And so farewell. Katharina, you may stay:
For I have more to commune with Bianca. [*Exit.*

Kath. Why, and I trust, I may go too: May I not?
What, shall I be appointed hours; as though, belike,
I knew not what to take and what to leave? Ha!
[*Exit.*

Gre. You may go to the devil's dam: your gifts¹⁶
are so good, here is none will hold you. Their¹⁷
love is not so great, Hortensio, but we may blow
our nails together, and fast it fairly out; our cake's
dough on both sides. Farewell.—Yet, for the love
I bear my sweet Bianca, if I can by any means
light on a fit man to teach her that wherein she
delights, I will wish¹⁸ him to her father.

Hor. So will I, signior Gremio: but a word, I
pray. Though the nature of our quarrel yet never
brook'd parle, know now, upon advice¹⁹, it toucheth
us both,—that we may yet again have access to
our fair mistress, and be happy rivals in Bianca's
love,—to labour and effect one thing 'specially.

Gre. What's that, I pray?

Hor. Marry, sir, to get a husband for her sister.

Gre. A husband! a devil.

Hor. I say, a husband.

Gre. I say, a devil: Think'st thou, Hortensio,
though her father be very rich, any man is so very
a fool to be married to hell?

Hor. Tush, Gremio, though it pass your patience,
and mine, to endure her loud alarums, why, man,
there be good fellows in the world, an a man
could light on them, would take her with all faults,
and money enough.

Gre. I cannot tell; but I had as lief take her
dowry with this condition,—to be whipped at the
high-cross every morning.

¹⁶ Endowments.

¹⁷ It seems that we should read—*Your* love. *y^r*. in old writing
stood for either *their* or *your*. If *their* love be right, it must
mean—the goodwill of Baptista and Bianca towards us.

¹⁸ i. e. I will *recommend* him.

¹⁹ Consideration, or reflection.

Hor. 'Faith, as you say, there's small choice in rotten apples. But, come; since this bar in law makes us friends, it shall be so far forth friendly maintained,—till by helping Baptista's eldest daughter to a husband, we set his youngest free for a husband, and then have to't afresh.—Sweet Bianca!—Happy man be his dole²⁰! He that runs fastest, gets the ring²¹. How say you, signior Gremio?

Gre. I am agreed: and 'would I had given him the best horse in Padua to begin his wooing, that would thoroughly woo her, wed her, and bed her, and rid the house of her. Come on.

[*Exeunt GREMIO and HORTENSIO.*

Tra. [*Advancing.*] I pray, sir, tell me,—Is it possible

That love should of a sudden take such hold?

Luc. O Tranio, till I found it to be true,
I never thought it possible, or likely;
But see! while idly I stood looking on,
I found the effect of love in idleness:
And now in plainness do confess to thee,—
That art to me as secret, and as dear,
As Anna to the queen of Carthage was,—
Tranio, I burn, I pine, I perish, Tranio,
If I achieve not this young modest girl:
Counsel me, Tranio, for I know thou canst;
Assist me, Tranio, for I know thou wilt.

Tra. Master, it is no time to chide you now;
Affection is not rated²² from the heart:
If love have touch'd you, nought remains but so,—
*Redime te captum quam queas minimo*²³.

²⁰ A proverbial expression. *Dole* is *lot*, *portion*. The phrase is of very common occurrence. We have a similar expression in Beaumont and Fletcher's *Cupid's Revenge*:

'Then happy man be his fortune!'

²¹ The allusion is probably to the sport of running at the ring, or some similar game.

²² Is not driven out by chiding.

²³ This line is quoted as it appears in Lilly's Grammar, and not as it is in Terence. See Farmer's Essay on the Learning of Shakspeare.

Luc. Gramercies, lad; go forward: this contents;
The rest will comfort, for thy counsel's sound.

Tra. Master, you look'd so longly²⁴ on the maid,
Perhaps you mark'd not what's the pith of all.

Luc. O yes, I saw sweet beauty in her face,
Such as the daughter²⁵ of Agenor had,
That made great Jove to humble him to her hand,
When with his knees he kiss'd the Cretan strand.

Tra. Saw you no more; mark'd you not, how
her sister

Began to scold; and raise up such a storm,
That mortal ears might hardly endure the din?

Luc. Tranio, I saw her coral lips to move,
And with her breath she did perfume the air;
Sacred, and sweet, was all I saw in her.

Tra. Nay, then, 'tis time to stir him from his
trance,

I pray, awake, sir; If you love the maid,
Bend thoughts and wits to achieve her. Thus it
stands:

Her elder sister is so curst and shrewd,
That, till the father rid his hands of her,
Master, your love must live a maid at home:
And therefore has he closely mew'd her up,
Because she shall not be annoy'd with suitors.

Luc. Ah, Tranio, what a cruel father's he!
But art thou not advis'd, he took some care
To get her cunning schoolmasters to instruct her?

Tra. Ay, marry, am I, sir; and now 'tis plotted.

Luc. I have it, Tranio.

Tra. Master, for my hand,
Both our inventions meet and jump in one.

Luc. Tell me thine first.

Tra. You will be schoolmaster,
And undertake the teaching of the maid:
That's your device.

Luc. It is: May it be done?

²⁴ Longingly.

²⁵ Europa.

Tra. Not possible: For who shall bear your part,
And be in Padua here Vincentio's son?
Keep house, and ply his book; welcome his friends;
Visit his countrymen, and banquet them?

Luc. Basta²⁶; content thee, for I have it full.
We have not yet been seen in any house;
Nor can we be distinguish'd by our faces,
For man, or master: then it follows thus:—
Thou shalt be master, Tranio, in my stead,
Keep house, and port²⁷, and servants, as I should:
I will some other be; some Florentine,
Some Neapolitan, or meaner man of Pisa.
'Tis hatch'd, and shall be so: Tranio, at once
Uncase thee; take my colour'd hat and cloak:
When Biondello comes, he waits on thee;
But I will charm him first to keep his tongue.

Tra. So had you need. [*They exchange habits.*
In brief then, sir, sith²⁸ it your pleasure is,
And I am tied to be obedient;
(For so your father charg'd me at our parting;
Be serviceable to my son, quoth he;
Although, I think, 'twas in another sense;)
I am content to be Lucentio,
Because so well I love Lucentio.

Luc. Tranio, be so, because Lucentio loves.
And let me be a slave, to achieve that maid
Whose sudden sight hath thrall'd my wounded eye.

Enter BIONDELLO.

Here comes the rogue.—Sirrah, where have you
been?

Bion. Where have I been? Nay, how now, where
are you?

Master, has my fellow Tranio stol'n your clothes?
Or you stol'n his? or both? pray what's the news?

Luc. Sirrah, come hither; 'tis no time to jest,

²⁶ It is enough, Ital.

²⁷ Port is figure, show, appearance.

²⁸ Since,

And therefore frame your manners to the time.
 Your fellow Tranio here, to save my life,
 Puts my apparel and my countenance on,
 And I for my escape have put on his;
 For in a quarrel, since I came ashore,
 I kill'd a man, and fear I was descried:
 Wait you on him, I charge you, as becomes,
 While I make way from hence to save my life:
 You understand me?

Bion. I, sir, ne'er a whit.

Luc. And not a jot of Tranio in your mouth;
 Tranio is chang'd into Lucentio.

Bion. The better for him: 'Would, I were so too!

Tra. So would I, faith, boy, to have the next
 wish after,—

That Lucentio indeed had Baptista's youngest
 daughter.

But, sirrah,—not for my sake, but your master's—
 I advise

You use your manners discreetly in all kind of
 companies:

When I am alone, why then I am Tranio;
 But in all places else, your master Lucentio.

Luc. Tranio, let's go:—

One thing more rests, that thyself execute:—
 To make one among these wooers: If thou ask me
 why,—

Sufficeth, my reasons are both good and weighty.
 [Exeunt²⁹.

1 Serv. My lord, you nod; you do not mind the play.

Sly. Yes, by Saint Anne, do I. A good matter,
 surely: Comes there any more of it?

Page. My lord, 'tis but begun.

Sly. 'Tis a very excellent piece of work, madam
 lady: 'Would, 'twere done!

²⁹ Here in the old copy we have, 'The presenters above speak;' meaning Sly, &c. who were placed in a balcony raised at the back of the stage. After the words 'would it were done,' the marginal direction is *They sit and mark.*

SCENE II. *The same. Before Hortensio's House.**Enter PETRUCHIO and GRUMIO.*

Pet. Verona, for a while I take my leave,
To see my friends in Padua; but, of all,
My best beloved and approved friend,
Hortensio; and, I trow, this is his house:—
Here, sirrah Grumio; knock, I say.

Gru. Knock, sir! whom should I knock? is there
any man has rebused your worship?

Pet. Villain, I say, knock me here soundly.

Gru. Knock you here, sir? why, sir, what am I,
sir, that I should knock you here, sir¹?

Pet. Villain, I say, knock me at this gate,
And rap me well, or I'll knock your knave's pate.

Gru. My master is grown quarrelsome: I should
knock you first,

And then I know after who comes by the worst.

Pet. Will it not be?

'Faith, sirrah, an you'll not knock, I'll wring it;
I'll try how you can *sol, fa*, and sing it.

[*He wrings GRUMIO by the ears.*]

Gru. Help, masters, help! my master is mad.

Pet. Now, knock when I bid you: sirrah! villain!

Enter HORTENSIO.

Hor. How now? what's the matter?—My old
friend Grumio! and my good friend Petruchio!—
How do you all at Verona!

Pet. Signior Hortensio, come you to part the fray?
Con tutto il core bene trovato, may I say.

¹ Malone remarks that Grumio's pretensions to wit have a strong resemblance to Dromio's, in *The Comedy of Errors*; and the two plays were probably written at no great distance of time from each other. I have elsewhere had occasion to observe that the idiom, 'Knock me here,' is familiar to the French language. Thus Molière, in *The Tartuffe*, Act iii. Sc. 2:

'Ah! mon dieu! je vous prie,

Avant que de parler, prenez-moi ce mouchoir.'

Dumarsais, in his *Principes de Grammaire*, p. 388, thinks the same expletive form of speech is to be found in *The Heautontimorumenos* of Terence, Act i. Sc. 4:

'—fac me ut sciam.'

Hor. *Alla nostra casa bene venuto,
Molto honorato, signor mio Petruchio*².

Rise, Grumio, rise; we will compound this quarrel.

Gru. Nay, 'tis no matter what he leges³ in Latin.
—If this be not a lawful cause for me to leave
his service.—Look you, sir, he bid me knock him,
and rap him soundly, sir: Well, was it fit for a
servant to use his master so; being, perhaps (for
aught I see), two and thirty,—a pip out⁴?

Whom, 'would to God, I had well knock'd at first,
Then had not Grumio come by the worst.

Pet. A senseless villain—Good Hortensio,
I bade the rascal knock upon your gate,
And could not get him for my heart to do it.

Gru. Knock at the gate?—O heavens!
Spake you not these words plain,—*Sirrah, knock
me here,*

Rap me here, knock me, and knock me soundly?
And come you now with—knocking at the gate?

Pet. Sirrah, be gone, or talk not, I advise you.

Hor. Petruchio, patience; I am Grumio's pledge:

² Gascoigne in his *Supposes* has spelt this name correctly *Petrucio*, but Shakspeare wrote it as it appears in the text, in order to teach the actors how to pronounce it. So Decker writes *Infeliche* for *Infelice*.

³ i. e. what he *alleges* in Latin. Grumio mistakes the *Italian* spoken for *Latin*. Tyrwhitt suggests that we should read—'Nay, 'tis no matter what *be leges* in Latin, if this be not a lawful cause for me to leave his service.' That is, 'Tis no matter what is *law* if this be not a lawful cause,' &c. Mason approves this, and says, as '*Italian* was Grumio's native language, he could not possibly mistake it for *Latin*.' This is true, but it is not certain that Shakspeare's attention was awake to the circumstance, as his Italians speak English throughout the play, with the exception of a few colloquial phrases.

⁴ This passage has escaped the commentators, and yet it is more obscure than many they have explained. Perhaps it was passed over because it was not understood? The allusion is to the old game of *Bone-ace* or *one-and thirty*. A *pip* is a spot upon a card. The old copy has it *peepe*. The same allusion is found in Massinger's *Fatal Dowry*, Act ii. Sc. 2:—'You think, because you served my lady's mother [you] are *thirty-two* years old, which is a *pip out*, you know.' There is a secondary allusion (in which the joke lies) to a popular mode of inflicting punishment upon certain offenders. For a curious illustration of which the reader may consult Florio's *Ital. Dict.* in v. *Trentuno*.

Why, this a heavy chance 'twixt him and you:
Your ancient, trusty, pleasant servant Grumio.
And tell me now, sweet friend,—what happy gale
Blows you to Padua here, from old Verona?

Pet. Such wind as scatters young men through
the world,
To seek their fortunes further than at home,
Where small experience grows. But, in a few,⁵
Signior Hortensio, thus it stands with me:—
Antonio, my father, is deceas'd;
And I have thrust myself into this maze,
Haply to wive, and thrive, as best I may:
Crowns in my purse I have, and goods at home,
And so am come abroad to see the world.

Hor. Petruchio, shall I then come roundly to thee,
And wish thee to a shrewd ill favour'd wife?
Thou'dst thank me but a little for my counsel:
And yet I'll promise thee she shall be rich,
And very rich:—But thou'rt too much my friend,
And I'll not wish thee to her.

Pet. Signior Hortensio; 'twixt such friends as we
Few words suffice: and, therefore, if thou know
One rich enough to be Petruchio's wife
(As wealth is burthen of my wooing dance),
Be she as foul as was Florentius' love⁶,
As old as Sibyl, and as curst and shrewd
As Socrates' Xantippe, or a worse,
She moves me not, or not removes, at least,
Affection's edge in me; were she as rough
As are the swelling Adriatic seas;
I come to wive it wealthily in Padua;
If wealthily, then happily in Padua.

Gru. Nay, look you, sir, he tells you flatly what

⁵ *In a few* means the same as *in short, in a few words*.

⁶ This allusion is to a story told by Gower in the first book of his *Confessio Amantis*. *Florent* is the name of a knight who bound himself to marry a deformed hag provided she taught him the solution of a riddle on which his life depended. This story may have been taken from the *Gesta Romanorum*: Chaucer's *Wife of Bath's Tale* is of a similar kind.

his mind is: Why, give him gold enough and marry him to a puppet, or an aglet-baby⁷; or an old trot with ne'er a tooth in her head, though she have as many diseases as two and fifty horses⁸: why, nothing comes amiss, so money comes withal.

Hor. Petruchio, since we have stepp'd thus far in, I will continue that I broach'd in jest.

I can, Petruchio, help thee to a wife

With wealth enough, and young, and beauteous;

Brought up as best becomes a gentlewoman;

Her only fault (and that is faults enough),

Is,—that she is intolerably curst⁹,

And shrewd, and froward; so beyond all measure,

That, were my state far worser than it is,

I would not wed her for a mine of gold.

Pet. Hortensio, peace; thou know'st not gold's effect:

Tell me her father's name, and 'tis enough;

⁷ i. e. 'a diminutive being, not exceeding in size the *tag of a point*,' says Steevens; 'a small image or head cut on the tag of a point or lace,' says Malone. It was no such thing; an *aglet* was not only a *tag of a point*, but a *brooch* or 'jewel in one's cap,' as Baret explains it. An *aglet-baby*, therefore, was a *diminutive figure carved on an aglet or jewel*; such as Queen Mab is described:—

'In shape no bigger than an *agate stone*
On the fore finger of an alderman.'

Shakspeare was fond of the image, and refers to it again in *Much Ado about Nothing*:—

'If low, an *agate very vilely cut*.'

And in *Henry IV. Part II.*:—'I was never mann'd with an *agate* till now.'

It may be remarked that *aglet* was also another name for a *spangle*, as may be seen in Florio's *Ital. Dict.* in the word *tremola*; who also distinguishes the tags of points as *long aglets*, in the word *Puntale*. This will explain a passage in Beaumont and Fletcher's *Two Noble Kinsmen*, Act iii. Sc. 4:—

'The little *stars* and all, that look like *aglets*'

i. e. *spangles*. And another in *Jeronimo*, 1605:—

'And all those *stars* that gaze upon her face
Are *aglets* on her sleeve-pins and her train.'

Several passages in Spenser have been misinterpreted for want of a proper acquaintance with the meaning of *aglets*.

⁸ The *fifty diseases of a horse* seems to be proverbial, of which, probably, the text is only an exaggeration.

⁹ Cross, froward, petulant.

For I will board her, though she chide as loud
As thunder, when the clouds in autumn crack.

Hor. Her father is Baptista Minola,
An affable and courteous gentleman:
Her name is Katharina Minola,
Renown'd in Padua for her scolding tongue.

Pet. I know her father, though I know not her;
And he knew my deceased father well:
I will not sleep, Hortensio, till I see her;
And therefore let me be thus bold with you,
To give you over at this first encounter,
Unless you will accompany me thither.

Gru. I pray you, sir, let him go while the humour lasts. O' my word, an she knew him as well as I do, she would think scolding would do little good upon him: She may, perhaps, call him half a score knaves or so: why, that's nothing; an he begin once, he'll rail in his rope-tricks¹⁰. I'll tell you what, sir,—an she stand¹¹ him but a little, he will throw a figure in her face, and so disfigure her with it, that she shall have no more eyes to see withal than a cat¹²: You know him not, sir.

Hor. Tarry, Petruchio, I must go with thee;
For in Baptista's keep¹³ my treasure is:
He hath the jewel of my life in hold,
His youngest daughter, beautiful Bianca;
And her withholds from me, and other more
Suitors to her, and rivals in my love:
Supposing it a thing impossible
(For those defects I have before rehears'd),
That ever Katharina will be woo'd;

¹⁰ i. e. roguish tricks. *Ropery* is used by Shakspeare in *Romeo and Juliet* for roguery. A *rope-ripe* is one for whom the gallows groans, according to Cotgrave. So in Bullein's Dialogue, ed. 1578:—'Oh Lorde, it is sportation to hear the clowting beetles to rowle in their rope-ripe terms.'

¹¹ Withstand.

¹² To endeavour to explain this would certainly be lost labour. Mr. Boswell justly remarks 'that nothing is more common in ludicrous or playful discourse than to use a comparison where no resemblance is intended.'

¹³ *Keep* here means *care*, keeping, custody.

Therefore this order¹⁴ hath Baptista ta'en;—
That none shall have access unto Bianca,
Till Katharine the curst have got a husband.

Gru. Katharine the curst!

A title for a maid, of all titles the worst.

Hor. Now shall my friend Petruchio do me grace;
And offer me, disguis'd in sober robes,
To old Baptista as a schoolmaster
Well seen¹⁵ in music, to instruct Bianca:
That so I may by this device, at least,
Have leave and leisure to make love to her,
And, unsuspected, court her by herself.

*Enter GREMIO; with him LUCENTIO disguised, with
books under his arm.*

Gru. Here's knavery! See, to beguile the old
folks, how the young folks lay their heads to-
gether! Master, master, look about you: Who goes
there? ha!

Hor. Peace, Grumio; 'tis the rival of my love:—
Petruchio, stand by a while.

Gru. A proper stripling, and an amorous!

[They retire.]

Gre. O, very well; I have perus'd the note.
Hark you, sir; I'll have them very fairly bound:
All books of love, see that at any hand¹⁶;
And see you read no other lectures to her:
You understand me;—Over and beside
Signior Baptista's liberality,
I'll mend it with a largess¹⁷:—Take your papers too,
And let me have them very well perfum'd;
For she is sweeter than perfume itself,
To whom they go. What will you read to her?

¹⁴ To take order is to take measures. So in Othello:—

'Honest Iago hath ta'en order for it.'

¹⁵ To be well seen in any art was to be well skilled in it. So
Spenser's Faerie Queene, b. iv. c. 2:—

'Well seene in every science that mote be.'

¹⁶ Rate.

¹⁷ Present.

Luc. Whate'er I read to her, I'll plead for you,
As for my patron (stand you so assur'd),
As firmly as yourself were still in place:
Yea, and (perhaps) with more successful words
Than you, unless you were a scholar, sir.

Gre. O this learning; what a thing it is!

Gru. O this woodcock! what an ass it is!

Pet. Peace, sirrah.

Hor. Grumio, mum!—God save you, signior
Gremio!

Gre. And you're well met, signior Hortensio.
Trow you,

Whither I am going?—To Baptista Minola.

I promis'd to enquire carefully

About a schoolmaster for fair Bianca:

And, by good fortune, I have lighted well

On this young man; for learning and behaviour,

Fit for her turn; well read in poetry

And other books,—good ones, I warrant you.

Hor. 'Tis well: and I have met a gentleman,

Hath promis'd me to help me to another,

A fine musician to instruct our mistress;

So shall I no whit be behind in duty

To fair Bianca, so belov'd of me.

Gre. Belov'd of me,—and that my deeds shall
prove.

Gru. And that his bags shall prove. [*Aside.*

Hor. Gremio, 'tis now no time to vent our love:

Listen to me, and if you speak me fair,

I'll tell you news indifferent good for either.

Here is a gentleman, whom by chance I met,

Upon agreement from us to his liking,

Will undertake to woo curst Katharine;

Yea, and to marry her, if her dowry please.

Gre. So said, so done, is well:

Hortensio, have you told him all her faults?

Pet. I know, she is an irksome brawling scold;

If that be all, masters, I hear no harm.

Gre. No! say'st me so, friend? What countryman?

Pet. Born in Verona, old Antonio's son:

My father dead, my fortune lives for me;
And I do hope good days, and long, to see.

Gre. O, sir, such a life, with such a wife, were
strange:

But, if you have a stomach, to't o' God's name,
You shall have me assisting you in all.

But will you woo this wild cat?

Pet. Will I live?

Gru. Will he woo her; ay, or I'll hang her. [*Aside.*

Pet. Why came I hither, but to that intent?

Think you, a little din can daunt mine ears?

Have I not in my time heard lions roar?

Have I not heard the sea, puff'd up with winds,

Rage like an angry boar, chafed with sweat?

Have I not heard great ordnance in the field,

And heaven's artillery thunder in the skies?

Have I not in a pitched battle heard

Loud 'larums, neighing steeds, and trumpets' clang?

And do you tell me of a woman's tongue,

That gives not half so great a blow to the ear

As will a chestnut in a farmer's fire?

Tush! tush! fear boys with bugs¹⁸.

Gru. For he fears none. [*Aside.*

Gre. Hortensio, hark!

This gentleman is happily arriv'd,

My mind presumes, for his own good, and ours.

Hor. I promis'd, we would be contributors,

And bear his charge of wooing, whatsoe'er.

Gre. And so we will; provided that he win her.

Gru. I would, I were as sure of a good dinner.

[*Aside.*

Enter TRANIO, bravely apparell'd; and BIONDELLO.

Tra. Gentlemen, God save you! If I may be bold,
Tell me, I beseech you, which is the readiest way
To the house of signior Baptista Minola?

¹⁸ *Fright* boys with *bug-bears*. So in *Cymbeline*:—

'The mortal bugs o' the field.'

Bion. He that has the two fair daughters:—is't
[*Aside to TRANIO*] he you mean?

Tra. Even he, Biondello.

Gre. Hark you, sir; You mean not her to——¹⁹

Tra. Perhaps him and her, sir; What have you
to do?

Pet. Not her that chides, sir; at any hand, I pray.

Tra. I love no chiders, sir:—Biondello, let's away.

Luc. Well begun, Tranio. [*Aside.*

Hor. Sir, a word ere you go;—

Are you a suitor to the maid you talk of, yea, or no?

Tra. An if I be, sir, is it any offence?

Gre. No; if without more words, you will get
you hence.

Tra. Why, sir, I pray, are not the streets as free
For me as for you?

Gre. But so is not she.

Tra. For what reason, I beseech you?

Gre. For this reason, if you'll know,——

That she's the choice love of Signior Gremio.

Hor. That she's the chosen of Signior Hortensio.

Tra. Softly, my masters! if you be gentlemen,
Do me this right,—hear me with patience.

Baptista is a noble gentleman,

To whom my father is not all unknown;

And, were his daughter fairer than she is,

She may more suitors have, and me for one.

Fair Leda's daughter had a thousand wooers;

Then well one more may fair Bianca have:

And so she shall; Lucentio shall make one,

Though Paris came in hope to speed alone.

Gre. What! this gentleman will out-talk us all.

Luc. Sir, give him head; I know he'll prove a jade.

Pet. Hortensio, to what end are all these words?

Hor. Sir, let me be so bold as ask you,
Did you yet ever see Baptista's daughter?

Tra. No, sir; but hear I do that he hath two;

¹⁹ This hiatus is in the old copy, it is most probable that an abrupt sentence was intended.

The one as famous for a scolding tongue,
As is the other for beauteous modesty.

Pet. Sir, sir, the first's for me; let her go by.

Gre. Yea, leave that labour to great Hercules;
And let it be more than Alcides' twelve.

Pet. Sir, understand you this of me, insooth;—
The youngest daughter, whom you hearken for,
Her father keeps from all access of suitors:
And will not promise her to any man,
Until the elder sister first be wed:

The younger then is free, and not before.

Tra. If it be so, sir, that you are the man
Must stead us all, and me among the rest;
An if you break the ice, and do this feat,—
Achieve the elder, set the younger free
For our access,—whose hap shall be to have her,
Will not so graceless be, to be ingrate²⁰.

Hor. Sir, you say well, and well you do conceive;
And since you do profess to be a suitor,
You must, as we do, gratify this gentleman,
To whom we all rest generally beholden.

Tra. Sir, I shall not be slack: in sign whereof,
Please ye we may contrive²¹ this afternoon,
And quaff carouses to our mistress' health;
And do as adversaries²² do in law,—
Strive mightily, but eat and drink as friends.

Gre. Bion. O excellent motion! Fellows²³, let's
begone.

Hor. The motion's good indeed, and be it so;—
Petruchio, I shall be your *ben venuto*. [*Exeunt.*

²⁰ Ungrateful.

²¹ To *contrive* is to *wear out*, to *pass away*, from *contrivi*, the preterite of *contero*, one of the disused Latinisms. So in *Damon and Pithias*, 1571:—

‘In travelling countries, we three have *contrived*
Full many a year.’

²² *Adversaries* most probably here signifies *contending barristers*, or counsellors; surely not their clients?

²³ *Fellows* means *companions*, and not fellow-servants, as Malone supposed. ‘One that helpeth, aideth, or taketh part, that is *companion* or *fellow*. *Socius*, *compaignon*, *complice*, *allie*.’—*Baret*.

ACT II.

SCENE I. *The same.**A Room in Baptista's House.**Enter KATHARINA and BIANCA.*

Bian. Good sister, wrong me not, nor wrong yourself,
To make a bondmaid and a slave of me;
That I disdain: but for these other gawds¹,
Unbind my hands, I'll put them off myself,
Yea, all my raiment, to my petticoat;
Or, what you will command me, will I do,
So well I know my duty to my elders.

Kath. Of all thy suitors, here I charge thee, tell
Whom thou lov'st best: see thou dissemble not.

Bian. Believe me, sister, of all the men alive,
I never yet beheld that special face
Which I could fancy more than any other.

Kath. Minion, thou liest; Is't not Hortensio?

Bian. If you affect² him, sister, here I swear,
I'll plead for you myself, but you shall have him.

Kath. O then, belike, you fancy riches more;
You will have Gremio to keep you fair.

Bian. Is it for him you do envy me so?
Nay, then you jest; and now I well perceive,
You have but jested with me all this while:
I pr'ythee, sister Kate, untie my hands.

Kath. If that be jest, then all the rest was so.
[*Strikes her.*]

Enter BAPTISTA.

Bap. Why, how now, dame! whence grows this
insolence?—

Bianca, stand aside:—poor girl! she weeps:—

¹ Toys, trifling ornaments.

² Love

Go ply thy needle; meddle not with her.—
 For shame, thou hilding³ of a devilish spirit,
 Why dost thou wrong her that did ne'er wrong thee?
 When did she cross thee with a bitter word?

Kath. Her silence flouts me, and I'll be reveng'd.
 [*Flies after BIANCA.*]

Bap. What, in my sight!—Bianca, get thee in.
 [*Exit BIANCA.*]

Kath. Will you not suffer me? Nay, now I see
 She is your treasure, she must have a husband;
 I must dance barefoot on her wedding-day,
 And, for your love to her, lead apes in hell⁴.
 Talk not to me; I will go sit and weep,
 Till I can find occasion of revenge.

[*Exit KATHARINA.*]

Bap. Was ever gentleman thus griev'd as I?
 But who comes here?

*Enter GREMIO, with LUCENTIO in the habit of a
 mean man; PETRUCHIO, with HORTENSIO as a
 Musician; and TRANIO, with BIONDELLO bearing
 a Lute and Books.*

Gre. Good-morrow, neighbour Baptista.

Bap. Good-morrow, neighbour Gremio: God save
 you, gentlemen!

Pet. And you, good sir! Pray, have you not a
 daughter
 Call'd Katharina, fair and virtuous?

Bap. I have a daughter, sir, call'd Katharina.

Gre. You are too blunt, go to it orderly.

Pet. You wrong me, Signior Gremio: give me
 leave.—

I am a gentleman of Verona, sir,
 That,—hearing of her beauty and her wit,

³ A *hilding* signified a *base low wretch*: it is applied to Katharina for the coarseness of her behaviour.

⁴ The origin of this very old proverbial phrase is not known. Steevens suggests that it might have been considered an act of posthumous retribution for women who refused to bear children, to be condemned to the care of apes in leading strings after death.

Her affability, and bashful modesty,
Her wondrous qualities, and mild behaviour,—
Am bold to show myself a forward guest
Within your house, to make mine eye the witness
Of that report which I so oft have heard,
And, for an entrance to my entertainment,
I do present you with a man of mine,

[*Presenting* HORTENSIO.]

Cunning in music, and the mathematics,
To instruct her fully in those sciences,
Whereof, I know, she is not ignorant:
Accept of him, or else you do me wrong;
His name is Licio, born in Mantua.

Bap. You're welcome, sir: and he, for your good
sake:

But for my daughter Katharine,—this I know,
She is not for your turn, the more my grief.

Pet. I see you do not mean to part with her;
Or else you like not of my company.

Bap. Mistake me not, I speak but as I find.
Whence are you, sir? what may I call your name?

Pet. Petruchio is my name; Antonio's son,
A man well known throughout all Italy.

Bap. I know him well: you are welcome for his
sake.

Gre. Saving your tale, Petruchio, I pray,
Let us, that are poor petitioners, speak too:
Baccare⁵! you are marvellous forward.

Pet. O, pardon me, Signior Gremio; I would
fain be doing.

Gre. I doubt it not, sir; but you will curse your
wooing.——

Neighbour, this is a gift very grateful, I am sure
of it. To express the like kindness myself, that

⁵ A cant word meaning *go back*, in allusion to a proverbial saying, '*Backare*, quoth Mortimer to his sow.' Probably made in ridicule of some ignorant fellow who affected a knowledge of Latin without having it, and produced his *Latinized English* instead.

have been more kindly beholden to you than any, I freely give unto you this young scholar [*presenting* LUCENTIO], that hath been long studying at Rheims; as cunning in Greek, Latin, and other languages, as the other in music and mathematics: his name is Cambio; pray, accept his service.

Bap. A thousand thanks, Signior Gremio: welcome, good Cambio.—But, gentle sir [*to* TRANIO], methinks you walk like a stranger; May I be so bold to know the cause of your coming?

Tra. Pardon me, sir, the boldness is mine own; That, being a stranger in this city here, Do make myself a suitor to your daughter, Unto Bianca, fair and virtuous.

Nor is your firm resolve unknown to me, In the preferment of the eldest sister:

This liberty is all that I request,—

That upon knowledge of my parentage, I may have welcome 'mongst the rest that woo, And free access and favour as the rest.

And toward the education of your daughters, I here bestow a simple instrument, And this small packet of Greek and Latin books⁶: If you accept them, then their worth is great.

Bap. Lucentio is your name? of whence, I pray?

Tra. Of Pisa, sir; son to Vincentio.

Bap. A mighty man of Pisa, by report I know him well⁷: you are very welcome, sir.—Take you [*to* HOR.] the lute, and you [*to* LUC.] the set of books,

You shall go see your pupils presently.
Holla, within!

⁶ In the reign of Elizabeth the young ladies of quality were usually instructed in the learned languages, if any pains were bestowed upon their minds at all. The queen herself, Lady Jane Grey, and her sisters, &c. are trite instances.

⁷ This must be understood as meaning, *I know well who he is*. So, before, Baptista says the same of Petruchio's father, who is supposed to have died before the commencement of the play.

Enter a Servant.

Sirrah, lead

These gentlemen to my daughters: and tell them both,
These are their tutors; bid them use them well.

*[Exit Servant, with HORTENSIO, LUCENTIO, and
BIONDELLO.]*

We will go walk a little in the orchard,
And then to dinner: You are passing welcome,
And so I pray you all to think yourselves.

Pet. Signior Baptista, my business asketh haste,
And every day I cannot come to woo.

You knew my father well; and in him, me,
Left solely heir to all his lands and goods,
Which I have better'd rather than decreas'd;
Then tell me, if I get your daughter's love,
What dowry shall I have with her to wife?

Bap. After my death, the one half of my lands:
And, in possession, twenty thousand crowns.

Pet. And for that dowry, I'll assure her of^s
Her widowhood,—be it that she survive me,—
In all my lands and leases whatsoever:

Let specialties be therefore drawn between us,
That covenants may be kept on either hand.

Bap. Ay, when the special thing is well obtain'd,
This is,—her love; for that is all in all.

Pet. Why, that is nothing: for I tell you, father,
I am as peremptory as she proud-minded;
And where two raging fires meet together,
They do consume the thing that feeds their fury:
Though little fire grows great with little wind,
Yet extreme gusts will blow out fire and all:
So I to her, and so she yields to me;
For I am rough, and woo not like a babe.

Bap. Well mayst thou woo, and happy be thy
speed!

But be thou arm'd for some unhappy words.

^s Perhaps we should read 'on her widowhood.' *On* and *of* are not unfrequently confounded by the printers of the old copy.

Pet. Ay, to the proof; as mountains are for winds,
That shake not, though they blow perpetually.

Re-enter HORTENSIO, with his head broken.

Bap. How now, my friend? why dost thou look
so pale?

Hor. For fear, I promise you, if I look pale.

Bap. What, will my daughter prove a good musician?

Hor. I think, she'll sooner prove a soldier;
Iron may hold with her, but never lutes.

Bap. Why then thou canst not break her to the lute?

Hor. Why, no; for she hath broke the lute to me.
I did but tell her, she mistook her frets⁹,
And bow'd her hand to teach her fingering;
When, with a most impatient devilish spirit,
Frets, call you these? quoth she: *I'll fume with them:*
And, with that word, she struck me on the head,
And through the instrument my pate made way;
And there I stood amazed for a while,
As on a pillory, looking through the lute:
While she did call me,—rascal fiddler,
And—twangling Jack; with twenty such vile terms,
As she had studied to misuse me so.

Pet. Now, by the world, it is a lusty wench;
I love her ten times more than e'er I did:
O, how I long to have some chat with her!

Bap. Well, go with me, and be not so discomfited:
Proceed in practice with my younger daughter;
She's apt to learn, and thankful for good turns.—
Signior Petruchio, will you go with us;
Or, shall I send my daughter Kate to you?

Pet. I pray you do; I will attend her here,—

[*Exeunt* BAPTISTA, GREMIO, TRANIO, and
HORTENSIO.]

And woo her with some spirit when she comes.
Say, that she rail; Why, then I'll tell her plain,

⁹ *Frets* are the points at which a string is to be stopped, formerly marked on the neck of such instruments as the lute or guittar.

She sings as sweetly as a nightingale:
Say, that she frown; I'll say, she looks as clear
As morning roses newly wash'd with dew¹⁰:
Say, she be mute, and will not speak a word;
Then I'll commend her volubility,
And say—she uttereth piercing eloquence:
If she do bid me pack, I'll give her thanks,
As though she bid me stay by her a week:
If she deny to wed, I'll crave the day
When I shall ask the banns, and when be married:
But here she comes; and now, Petruchio, speak.

Enter KATHARINA.

Good-morrow, Kate; for that's your name, I hear.

Kath. Well have you heard, but something hard¹¹
of hearing;

They call me—Katharine, that do talk of me.

Pet. You lie, in faith; for you are call'd plain Kate,
And bonny Kate, and sometimes Kate the curst;
But Kate, the prettiest Kate in Christendom,
Kate of Kate-Hall, my super-dainty Kate,
For dainties are all cates: and therefore, Kate,
Take this of me, Kate of my consolation;—
Hearing thy mildness prais'd in every town,
Thy virtues spoke of, and thy beauty sounded
(Yet not so deeply as to thee belongs),
Myself am mov'd to woo thee for my wife.

Kath. Mov'd! in good time: let him that mov'd
you hither,
Remove you hence: I knew you at the first,
You were a moveable.

Pet. Why, what's a moveable?

¹⁰ So Milton in *L'Allegro*:—

'There on beds of violets blue,
And fresh blown roses wash'd in dew.'

It is from the old play of the *Taming of a Shrew*:—

'As glorious as the morning washt with dew.'

¹¹ This is a poor quibble upon *heard*, which was then pronounced *hard*.

and so still

Kath. A joint-stool¹².

Pet. Thou hast hit it: come, sit on me.

Kath. Asses are made to bear, and so are you.

Pet. Women are made to bear, and so are you.

Kath. No, such jade, sir, as you, if me you mean.

Pet. Alas, good Kate, I will not burden thee:
For knowing thee to be but young and light, —

Kath. Too light for such a swain as you to catch;
And yet as heavy as my weight should be.

Pet. Should be? should buz.

Kath. Well ta'en, and like a buzzard.

Pet. O, slow-wing'd turtle! shall a buzzard take
thee?

Kath. Ay, for a turtle; as he takes a buzzard¹³.

Pet. Come, come, you wasp; i'faith, you are too
angry.

Kath. If I be waspish, best beware my sting.

Pet. My remedy is then, to pluck it out.

Kath. Ay, if the fool could find it where it lies.

Pet. Who knows not where a wasp doth wear
his sting?

In his tail.

Kath. In his tongue.

Pet. Whose tongue?

Kath. Yours, if you talk of tails; and so farewell.

Pet. What with my tongue in your tail? nay,
come again,

Good Kate; I am a gentleman.

Kath. That I'll try.

[Striking him.]

Pet. I swear I'll cuff you, if you strike again.

Kath. So may you lose your arms:

If you strike me, you are no gentleman;
And if no gentleman, why, then no arms.

¹² A proverbial expression also used by the fool in *King Lear*:
and in *Lyly's Mother Bombye*:—

'Cry your mercy; I took you for a *joint stool*.'

¹³ This kind of expression seems also to have been proverbial.
So in *The Three Lords of London*, 1590: —

'———hast no more skill

Than take a falcon for a buzzard.

Pet. A herald, Kate? O, put me in thy books.

Kath. What is your crest? a coxcomb?

Pet. A combless cock, so Kate will be my hen.

Kath. No cock of mine, you crow too like a craven¹⁴.

Pet. Nay, come, Kate, come; you must not look so sour.

Kath. It is my fashion when I see a crab.

Pet. Why here's no crab; and therefore look not sour.

Kath. There is, there is.

Pet. Then show it me.

Kath. Had I a glass, I would.

Pet. What, you mean my face?

Kath. Well aim'd of¹⁵ such a young one.

Pet. Now, by Saint George, I am too young for you.

Kath. Yet you are wither'd.

Pet. 'Tis with cares.

Kath. I care not.

Pet. Nay, hear you, Kate: in sooth you 'scape not so.

Kath. I chafe you, if I tarry; let me go.

Pet. No, not a whit; I find you passing gentle.

'Twas told me, you were rough, and coy, and sullen,
And now I find report a very liar;

For thou art pleasant, gamesome, passing courteous;

But slow in speech, yet sweet as spring-time flowers:

Thou canst not frown, thou canst not look askance,

Nor bite the lip, as angry wenches will;

Nor hast thou pleasure to be cross in talk;

But thou with mildness entertain'st thy wooers,

With gentle conference, soft and affable.

Why does the world report, that Kate doth limp?

O slanderous world! Kate, like the hazle-twigg,

Is straight, and slender; and as brown in hue

¹⁴ A cowardly degenerate cock.

¹⁵ By.

As hazle-nuts, and sweeter than the kernels.
O, let me see thee walk: thou dost not halt.

Kath. Go, fool, and whom thou keep'st command.

Pet. Did ever Dian so become a grove,
As Kate this chamber with her princely gait?
O, be thou Dian, and let her be Kate;

And then let Kate be chaste, and Dian sportful!

Kath. Where did you study all this goodly speech?

Pet. It is extempore, from my mother-wit.

Kath. A witty mother! witless else her son.

Pet. Am I not wise?

Kath. Yes; keep you warm¹⁶.

Pet. Marry, so I mean, sweet Katharine, in thy bed:
And therefore, setting all this chat aside,
Thus in plain terms: Your father hath consented
That you shall be my wife; your dowry 'greed on;
And, will you, nill you, I will marry you.

Now, Kate, I am a husband for your turn;
For, by this light, whereby I see thy beauty
(Thy beauty, that doth make me like thee well),
Thou must be married to no man but me:

For I am he, am born to tame you, Kate:
And bring you from a wild Kate to a Kate¹⁷
Conformable, as other household Kates.

Here comes your father; never make denial,
I must and will have Katharine to my wife.

Re-enter BAPTISTA, GREMIO, and TRANIO.

Bap. Now,
Signior Petruchio: How speed you with
My daughter?

Pet. How but well, sir? how but well?
It were impossible I should speed amiss.

¹⁶ This appears to allude to some proverb. So in *Much Ado About Nothing*:—

‘—that if he has *wit* enough to keep himself *warm*.’

An allusion of the same kind is in Beaumont and Fletcher's *Scornful Lady*.

¹⁷ Thus the first folio. The second folio reads:—‘a wild *Kat* to a *Kate*.’ The modern editors, ‘a wild *cat*.’

Bap. Why, how now, daughter Katharine; in your dumps?

Kath. Call you me, daughter? now I promise you, You have show'd a tender fatherly regard, To wish me wed to one half lunatic; A mad-cap ruffian, and a swearing Jack, That thinks with oaths to face the matter out.

Pet. Father, 'tis thus:—yourself and all the world, That talk'd of her, have talk'd amiss of her; If she be curst, it is for policy:

For she's not froward, but modest as the dove; She is not hot, but temperate as the morn; For patience she will prove a second Grissel¹⁸; And Roman Lucrece for her chastity:

And to conclude,—we have 'greed so well together, That upon Sunday is the wedding-day.

Kath. I'll see thee hang'd on Sunday first.

Gre. Hark, Petruchio! she says she'll see thee hang'd first.

Tra. Is this your speeding? nay, then, good night our part!

Pet. Be patient, gentlemen; I choose her for myself;

If she and I be pleas'd, what's that to you?

'Tis bargain'd 'twixt us twain, being alone,

That she shall still be curst in company.

I tell you, 'tis incredible to believe

How much she loves me: O, the kindest Kate!—

She hung about my neck; and kiss on kiss

She vied¹⁹ so fast, protesting oath on oath,

¹⁸ The story of Griselda, so beautifully related by Chaucer, was taken by him from Boccaccio. It is thought to be older than the time of the Florentine, as it is to be found among the old *fabliaux*.

¹⁹ So in the old play:—

'Redoubling kiss on kiss upon my cheeks.'

To *vie* was a term in the old vocabulary of gaming, for *to wager* the goodness of one hand against another. There was also *to revie* and other variations. Mr. Gifford has clearly explained the terms in a note on Every Man in his Humour, Act iv. Sc. 1. Petruchio here appears to mean that Katherine played as for a wager with her kisses, *vieing* or *staking* kiss on kiss with him.

That in a twink she won me to her love,
 O, you are novices! 'tis a world to see²⁰,
 How tame, when men and women are alone,
 A meacock²¹ wretch can make the curstest shrew.—
 Give me thy hand, Kate: I will unto Venice,
 To buy apparel 'gainst the wedding-day:—
 Provide the feast, father, and bid the guests;
 I will be sure, my Katharine shall be fine.

Bap. I know not what to say: but give me your hands;

God send you joy, Petruchio! 'tis a match.

Gre. Tra. Amen, say we; we will be witnesses.

Pet. Father, and wife, and gentlemen, adieu;
 I will to Venice, Sunday comes apace:—
 We will have rings, and things, and fine array;
 And kiss me, Kate, we will be married o' Sunday.

[*Exeunt PET. and KATH. severally.*]

Gre. Was ever match clapp'd up so suddenly?

Bap. Faith, gentlemen, now I play a merchant's part,

And venture madly on a desperate mart.

Tra. 'Twas a commodity lay fretting by you:
 'Twill bring you gain, or perish on the seas.

Bap. The gain I seek is—quiet in the match.

Gre. No doubt, but he hath got a quiet catch.
 But now, Baptista, to your younger daughter;—
 Now is the day we long have looked for,
 I am your neighbour, and was suitor first.

Tra. And I am one, that love Bianca more
 Than words can witness, or your thoughts can guess.

Gre. Youngling! thou canst not love so dear as I.

Tra. Grey-beard! thy love doth freeze.

Gre. But thine doth fry.

Skipper, stand back; 'tis age that nourisheth.

²⁰ This phrase, which frequently occurs in old writers, is equivalent to, *it is a wonder, or a matter of admiration to see.*

²¹ *A tame dastardly creature, particularly an overmild husband. 'A mecocke or pezzant, that hath his head under his wives girdle, or that lets his wife be his maister.'—Junius's Nomenclator, by Fleming, 1585, p. 532.*

Tra. But youth, in ladies' eyes that flourisheth.

Bap. Content you, gentlemen; I'll compound this strife:

'Tis deeds must win the prize; and he, of both,
That can assure my daughter greatest dower,
Shall have Bianca's love—

Say, Signior Gremio, what can you assure her?

Gre. First, as you know, my house within the city
Is richly furnished with plate and gold;
Basons, and ewers, to lave her dainty hands;
My hangings all of Tyrian tapestry:
In ivory coffers I have stuff'd my crowns;
In cypress chests my arras, counterpoints²²,
Costly apparel, tents²³, and canopies.

Fine linen, Turkey cushions boss'd with pearl,
Valance of Venice gold in needle-work,
Pewter²⁴ and brass, and all things that belong
To house, or housekeeping: then, at my farm,
I have a hundred milch-kine to the pail,
Six score fat oxen standing in my stalls,
And all things answerable to this portion.
Myself am struck in years, I must confess;
And, if I die to-morrow, this is hers,
If, whilst I live, she will be only mine.

Tra. That, only, came well in.—Sir, list to me:
I am my father's heir, and only son:
If I may have your daughter to my wife,
I'll leave her houses three or four as good,

²² Coverings for beds; now called *counterpanes*. Anciently composed of patch-work, and so contrived that every *pane* or partition of them was contrasted with a different colour. Hence the change of the last syllable to *pane*. From Baret it appears that both terms were then in use.

²³ *Tents* were hangings, *tentes*, French, probably so named from the *tenters* upon which they were hung, *tenture de tapisserie* signified a *suit of hangings*. The following passage shows that a *canopy* was sometimes a *tester*, 'a canopy properly that hangeth aboute beddes to keepe away gnattes, sometimes a tent or pavilion, some have used it for a testorne to hange over a bed,'—*Baret in voce*.

²⁴ *Pewter* was considered as such costly furniture, that we find in the Northumberland household book *vessels of pewter* were hired by the year,

Within rich Pisa walls, as any one
Old Signior Gremio has in Padua;
Besides two thousand ducats by the year,
Of fruitful land, all which shall be her jointure.—
What, have I pinch'd you, Signior Gremio?

Gre. Two thousand ducats by the year, of land!
My land amounts not to so much in all:
That she shall have; besides an argosy²⁵,
That now is lying in Marseilles' road:—
What, have I chok'd you with an argosy?

Tra. Gremio, 'tis known, my father hath no less
Than three great argosies; besides two galliasses²⁶,
And twelve tight galleys: these I will assure her,
And twice as much, whate'er thou offer'st next.

Gre. Nay, I have offer'd all, I have no more;
And she can have no more than all I have;—
If you like me, she shall have me and mine.

Tra. Why, then the maid is mine from all the world,
By your firm promise; Gremio is out-vied²⁷.

Bap. I must confess, your offer is the best;
And, let your father make her the assurance,
She is your own; else, you must pardon me:
If you should die before him, where's her dower?

Tra. That's but a cavil; he is old, I young.

Gre. And may not young men die, as well as old?

Bap. Well, gentlemen,
I am thus resolv'd:—On Sunday next, you know,
My daughter Katharine is to be married:
Now, on the Sunday following, shall Bianca
Be bride to you, if you make this assurance;
If not, to Signior Gremio:

And so I take my leave, and thank you both. [*Exit.*

Gre. Adieu, good neighbour.—Now I fear thee
not;

Sirrah, young gamester, your father were a fool

²⁵ A large vessel either for merchandise or war.

²⁶ A *galiass*, *galeazza*, Ital. was a great or double galley. The masts were three, and the number of seats for rowers thirty-two.

²⁷ The origin of this term is also from gaming. When one man *vied* upon another, he was said to be *outvied*.

To give thee all, and, in his waning age,
 Set foot under thy table: Tut! a toy!
 An old Italian fox is not so kind, my boy. [*Exit.*
Tra. A vengeance on your crafty wither'd hide!
 Yet I have faced it with a card of ten²⁸.
 'Tis in my head to do my master good:—
 I see no reason, but suppos'd Lucentio
 Must get a father, call'd—suppos'd Vincentio;
 And that's a wonder: fathers, commonly,
 Do get their children; but, in this case of wooing,
 A child shall get a sire, if I fail not of my cunning.
 [*Exit*²⁹.

ACT III.

SCENE I. *A Room in Baptista's House.*

Enter LUCENTIO, HORTENSIO, and BIANCA.

Luc. Fiddler, forbear; you grow too forward, sir:
 Have you so soon forgot the entertainment
 Her sister Katharine welcom'd you withal?

²⁸ This phrase, which often occurs in old writers, was most probably derived from some game at cards, wherein the standing boldly upon a *ten* was often successful. *To face it* meant, as it still does, to bully, to attack by impudence of face. Whether a *card of ten* was properly a *cooling card* has not yet been ascertained, but they are united in the following passage from Lyly's *Euphues*. 'And all lovers, he only excepted, are cooled with a *card of ten*.'

²⁹ After this Mr. Pope introduced the following speeches of the *presenters* as they are called; from the old play:—

Slie. When will the fool come again*?

Sim. Anon, my lord.

Slie. Gives some more drink here; where's the tapster?
 Here, Sim, eat some of these things.

Sim. I do, my lord.

Slie. Here, Sim, I drink to thee.

* This probably alludes to a custom of filling up the vacancy of the stage between the Acts by the appearance of the fool on the stage. Unless Sly meant *Sander* the servant to Ferando in the old piece, which seems likely from a subsequent passage.

Hor. But, wrangling pedant, this is
The patroness of heavenly harmony:
Then give me leave to have prerogative;
And when in music we have spent an hour,
Your lecture shall have leisure for as much.

Luc. Preposterous ass! that never read so far
To know the cause why music was ordain'd!
Was it not to refresh the mind of man,
After his studies, or his usual pain?
Then give me leave to read philosophy,
And, while I pause, serve in your harmony.

Hor. Sirrah, I will not bear these braves of thine.

Bian. Why, gentlemen, you do me double wrong,
To strive for that which resteth in my choice:
I am no breeching scholar¹ in the schools;
I'll not be tied to hours, nor 'pointed times,
But learn my lessons as I please myself.
And, to cut off all strife, here sit we down:—
Take you your instrument, play you the whiles;
His lecture will be done ere you have tun'd.

Hor. You'll leave his lecture when I am in tune?

[*To BIANCA.*—*HORTENSIO retires.*

Luc. That will be never!—tune your instrument.

Bian. Where left we last?

Luc. Here, madam:—

Hac ibat Simois; hic est Sigeia tellus;

Hic steterat Priami regia celsa senis.

Bian. Construe them.

Luc. *Hac ibat*, as I told you before²,—*Simois*,
I am Lucentio,—*hic est*, son unto Vincentio of
Pisa.—*Sigeia tellus*, disguised thus to get your
love;—*Hic steterat*, and that Lucentio that comes
a wooing,—*Priami*, is my man Tranio,—*regia*,
bearing my port,—*celsa senis*, that we might be-
guile the old pantaloon.

¹ No schoolboy, liable to be whipt.

² This species of humour, in which Latin is translated into English of a perfectly different meaning, is to be found in two plays of Middleton, *The Witch*, and *The Chaste Maid of Cheapside*; and in other writers.

Hor. Madam, my instrument's in tune.

[*Returning.*

Bian. Let's hear.—

[*HORTENSIO plays.*

O fye! the treble jars.

Luc. Spit in the hole, man, and tune again.

Bian. Now let me see if I can construe it: *Hæc ibat Simois*, I know you not;—*hic est Sigeia tellus*, I trust you not;—*Hic steterat Priami*, take heed he hear us not;—*regia*, presume not;—*celsa senis*, despair not.

Hor. Madam, 'tis now in tune.

Luc.

All but the base.

Hor. The base is right; 'tis the base knave that jars. How fiery and forward our pedant is!

Now, for my life, the knave doth court my love: *Pedascule*³, I'll watch you better yet.

Bian. In time I may believe, yet I mistrust.

Luc. Mistrust it not; for, sure, *Æacides* Was *Ajax*⁴,—call'd so from his grandfather.

Bian. I must believe my master; else I promise you,

I should be arguing still upon that doubt:

But let it rest.—Now, *Licio*, to you:—

Good masters, take it not unkindly, pray,

That I have been thus pleasant with you both.

Hor. You may go walk [*to LUCENTIO*], and give me leave awhile;

My lessons make no music in three parts.

Luc. Are you so formal, sir? well, I must wait, And watch withal; for, but⁵ I be deceiv'd, Our fine musician groweth amorous. [*Aside.*

Hor. Madam, before you touch the instrument,

³ Pedant.

⁴ 'This is only said to deceive Hortensio, who is supposed to be listening. The pedigree of Ajax, however, is properly made out, and might have been taken from Golding's Version of Ovid's *Metamorphosis*, book xiii.' or, it may be added, from any historical and poetical dictionary, such as is appended to Cooper's *Latin Dictionary* and others of that time.

⁵ But is here used in its exceptive sense of *be-out*, without, Vide Note on the *Tempest*, Act iii. Sc. 1.

To learn the order of my fingering,
 I must begin with rudiments of art:
 To teach you gamut in a briefer sort,
 More pleasant, pithy, and effectual,
 Than hath been taught by any of my trade:
 And there it is in writing, fairly drawn.

Bian. Why, I am past my gamut long ago.

Hor. Yet read the gamut of Hortensio.

Bian. [*Reads*] Gamut *I am, the ground of all accord.*

A re, to plead Hortensio's passion;
 B mi, Bianca, take him for thy lord,
 C faut, that loves with all affection;
 D sol re, one cliff, two notes have I;
 E la mi, show pity, or I die.
 Call you this—gamut? tut! I like it not:
 Old fashions please me best; I am not so nice⁶,
 To change true rules for odd inventions.

Enter a Servant.

Serv. Mistress, your father prays you leave your books,
 And help to dress your sister's chamber up;
 You know, to-morrow is the wedding-day.

Bian. Farewell, sweet masters both; I must be gone. [*Exeunt BIANCA and Servant.*

Lucc. 'Faith, mistress, then I have no cause to stay. [*Exit.*

Hor. But I have cause to pry into this pedant;
 Methinks, he looks as though he were in love:—

⁶ The equivocal use of the word *nice* by our ancestors has caused some confusion among the commentators; from Baret it appears to have been synonymous with *tender, delicate, effeminate*. But Torriano's explanation of 'Bisbetico, fantastico, whimsical, fantastic,' will best explain this passage. Tooke thought that *Nice*, and *Nesh* (soft) were both from the A. S. *hnesc*. Chaucer's use of *Nice* seems to point at the old Fr. *Nice*. *Niais, silly, weak, simple*, which sense suits the following passages:—

'The letter was not *nice*, but full of charge,
 Of dear import,' &c.

Rom. and Jul. Act v. Sc. 2.

Again:—

'Bid him bethink how *nice* the quarrel was.'

Yet if thy thoughts, Bianca, be so humble,
 To cast thy wand'ring eyes on every stale⁷,
 Seize thee that list: If once I find thee ranging,
 Hortensio will be quit with thee by changing.

[*Exit.*]

SCENE II.

The same. Before Baptista's House.

*Enter BAPTISTA, GREMIO, TRANIO, KATHARINA,
 BIANCA, LUCENTIO, and Attendants.*

Bap. Signior Lucentio [*to TRANIO*], this is the
 'pointed day

That Katharine and Petruchio should be married,
 And yet we hear not of our son-in-law:

What will be said? what mockery will it be,
 To want the bridegroom, when the priest attends
 To speak the ceremonial rites of marriage?

What says Lucentio to this shame of ours?

Kath. No shame but mine: I must, forsooth, be
 forc'd

To give my hand, oppos'd against my heart,
 Unto a mad-brain rudesby, full of spleen¹;
 Who woo'd in haste, and means to wed at leisure.

I told you, I, he was a frantic fool,
 Hiding his bitter jests in blunt behaviour:

And, to be noted for a merry man,
 He'll woo a thousand, 'point the day of marriage,
 Make friends invite them, and proclaim the banns²;
 Yet never means to wed where he hath woo'd.

Now must the world point at poor Katharine,
 And say,—*Lo, there is mad Petruchio's wife,*
If it would please him come and marry her.

Tra. Patience, good Katharine, and Baptista too;

⁷ A *stale* was a *decoy* or *bait*; originally the form of a bird was set up to allure a hawk or other bird of prey, and hence used for any object of allurement. *Stale* here may, however, only mean every common object, as *stale* was applied to common women.

¹ Humour, caprice, inconstancy.

² *Them* is not in the old copy, it was supplied by Malone: the second folio reads—*yes*.

Upon my life, Petruchio means but well,
 Whatever fortune stays him from his word:
 Though he be blunt, I know him passing wise;
 Though he be merry, yet withal he's honest.

Kath. 'Would, Katharine had never seen him
 though!

[*Exit, weeping, followed by BIANCA and others.*

Bap. Go, girl; I cannot blame thee now to weep;
 For such an injury would vex a very saint,
 Much more a shrew of thy impatient humour.

Enter BIONDELLO.

Bion. Master, master! news, old news³, and such
 news as you never heard of!

Bap. Is it new and old too? how may that be?

Bion. Why, is it not news to hear of Petruchio's
 coming.

Bap. Is he come?

Bion. Why, no, sir.

Bap. What then?

Bion. He is coming.

Bap. When will he be here?

Bion. When he stands where I am, and sees you
 there.

Tra. But, say, what:—To thine old news.

Bion. Why, Petruchio is coming, in a new hat
 and an old jerkin; a pair of old breeches, thrice
 turned; a pair of boots that have been candle-cases,
 one buckled, another laced; an old rusty sword
 ta'en out of the town armory, with a broken hilt
 and chapeless; with two broken points⁴: His horse

³ *Old news.* These words were added by Rowe, and necessarily, as appears by the reply of Baptista. *Old*, in the sense of *abundant*, as 'old turning the key,' &c. occurs elsewhere in Shakspeare.

⁴ Lest the reader should imagine that a sword *with two broken points* is here meant, he should know that *points* were tagged laces used in fastening different parts of the dress: two broken points would therefore add to the slovenly appearance of Petruchio. Shakspeare puns upon the word in *K. Henry IV. P. 1.*

Fals. Their points being broken

Pr. Down fell their hose.

And again in *Twelfth Night, Act i. Sc. 5.*

hipped with an old mothy saddle, the stirrups of no kindred: besides, possessed with the glanders, and like to mose in the chine; troubled with the lampas, infected with the fashions⁵, full of wind-galls, sped with spavins, raied with the yellows, past cure of the fives⁶, stark spoiled with the staggers, begnawn with the bots; swayed in the back, and shoulder-shotten; ne'er legged before; and with a half-checked bit, and a head-stall of sheep's leather; which, being restrained to keep him from stumbling, hath been often burst, and now repaired with knots: one girt six times pieced, and a woman's crupper of velure⁷, which hath two letters for her name, fairly set down in studs, and here and there pieced with packthread.

Bap. Who comes with him?

Bion. O, sir, his lackey, for all the world caparisoned like the horse; with a linen stock⁸ on one leg, and a kersey boot-hose on the other, gartered with a red and blue list; an old hat, and *The humour of forty fancies*⁹ pricked in't for a feather: a monster, a very monster in apparel; and not like a christian footboy, or a gentleman's lackey.

Tra. 'Tis some odd humour pricks him to this fashion!

Yet oftentimes he goes but mean apparell'd.

Bap. I am glad he is come, howsoever he comes.

Bion. Why, sir, he comes not.

Bap. Didst thou not say, he comes?

Bion. Who? that Petruchio came?

Bap. Ay, that Petruchio came.

⁵ i. e. the farcy, called fashions in the west of England.

⁶ Vives; a distemper in horses, little differing from the strangles.

⁷ Velvet.

⁸ Stocking.

⁹ Warburton's supposition, that Shakspeare ridicules some popular cheap book of this title, by making Petruchio prick it up in his footboy's hat instead of a feather, has been well supported by Steevens; he observes that 'a penny book, containing forty short poems, would, properly managed, furnish no unapt plume of feathers for the hat of a humourist's servant.'

Bion. No, sir; I say, his horse comes with him on his back.

Bap. Why, that's all one.

Bion. Nay, by Saint Jamy, I hold you a penny,
A horse and a man is more than one, and yet not many.

Enter PETRUCHIO and GRUMIO.

Pet. Come, where be these gallants? who is at home?

Bap. You are welcome, sir.

Pet. And yet I come not well.

Bap. And yet you halt not.

Tra. Not so well apparell'd
As I wish you were.

Pet. Were it better, I should rush in thus.
But where is Kate? where is my lovely bride?—
How does my father?—Gentles, methinks you frown:
And wherefore gaze this goodly company,
As if they saw some wondrous monument,
Some comet, or unusual prodigy?

Bap. Why, sir, you know, this is your wedding-day:

First were we sad, fearing you would not come;
Now sadder, that you come so unprovided.
Fye! doff this habit, shame to your estate,
An eye-sore to our solemn festival.

Tra. And tell us, what occasion of import
Hath all so long detain'd you from your wife,
And sent you hither so unlike yourself?

Pet. Tedious it were to tell, and harsh to hear:
Sufficeth, I am come to keep my word,
Though in some part enforced to disgress¹⁰;
Which, at more leisure, I will so excuse
As you shall well be satisfied withal.
But, where is Kate? I stay too long from her;
The morning wears, 'tis time we were at church.

¹⁰ i. e. to deviate from my promise.

Tra. See not your bride in these unreverent robes;
Go to my chamber, put on clothes of mine.

Pet. Not I, believe me; thus I'll visit her.

Bap. But thus, I trust, you will not marry her.

Pet. Good sooth, even thus; therefore have done
with words;

To me she's married, not unto my clothes:
Could I repair what she will wear in me,
As I can change these poor accoutrements,
'Twere well for Kate, and better for myself.
But what a fool am I to chat with you,
When I should bid good-morrow to my bride,
And seal the title with a lovely kiss?

[*Exeunt* PET. GRU. and BION.

Tra. He hath some meaning in his mad attire:
We will persuade him, be it possible,
To put on better ere he go to church.

Bap. I'll after him, and see the event of this.

[*Exit.*

Tra. But, sir to her¹¹ love concerneth us to add
Her father's liking: which to bring to pass,
As I before imparted to your worship,
I am to get a man,—whate'er he be,
It skills¹² not much; we'll fit him to our turn,—
And he shall be Vincentio of Pisa;
And make assurance, here in Padua,
Of greater sums than I have promised,
So shall you quietly enjoy your hope,
And marry sweet Bianca with consent.

Luc. Were it not that my fellow schoolmaster
Doth watch Bianca's steps so narrowly,
'Twere good, methinks, to steal our marriage;

¹¹ The old copy reads, 'But, sir, love concerneth us to add, Her father's liking.' The emendation is Mr. Tyrwhitt's. The nominative case to the verb *concerneth* is here understood.

¹² 'It matters not much,' it is of no importance. Thus in the old phrase book, Hormanni Vulgaria, 1519, 'It maketh little matter, or it skilleth not whether thou come or not.' Shakspeare has the phrase again in *Twelfth Night*, Act v. Sc. 1. p. 363. — 'it skills not much where they are delivered.' See also *K. Henry VI.* Part II. Act III. Sc. 1.

Which once perform'd, let all the world say—no,
I'll keep mine own, despite of all the world.

Tra. That by degrees we mean to look into,
And watch our vantage in this business:
We'll overreach the greybeard, Gremio,
The narrow-prying father, Minola;
The quaint¹³ musician, amorous Licio;
All for my master's sake, Lucentio.—

Re-enter GREMIO.

Signior Gremio! came you from the church?

Gre. As willingly as e'er I came from school.

Tra. And is the bride and bridegroom coming home?

Gre. A bridegroom, say you? 'tis a groom, indeed,
A grumbling groom, and that the girl shall find.

Tra. Curster than she? why, 'tis impossible.

Gre. Why, he's a devil, a devil, a very fiend.

Tra. Why, she's a devil, a devil, the devil's dam.

Gre. Tut! she's a lamb, a dove, a fool to him.

I'll tell you, Sir Lucentio: When the priest

Should ask—if Katharine should be his wife,

Ay, by gogs-wouns, quoth he; and swore so loud,

That, all amaz'd, the priest let fall the book:

And, as he stoop'd again to take it up,

The mad-brain'd bridegroom took him such a cuff,

That down fell priest and book, and book and priest:

Now take them up, quoth he, if any list.

Tra. What said the wench, when he arose again?

Gre. Trembled and shook; for why, he stamp'd
and swore,

As if the vicar meant to cozen him.

But after many ceremonies done,

¹³ *Quaint* had formerly a more favourable meaning than *strange*, *awkward*, *fantastical*, and was used in commendation, as *neat*, *elegant*, *dainty*, *dexterous*. Thus in the third scene of the fourth act of this play:

'I never saw a better fashioned gown

More *quaint*, more pleasing, nor more commendable.'

We have '*quaint* spirits' in *The Midsummer Night's Dream*. And Prospero calls Ariel, '*my quaint Ariel*.'

He calls for wine:—*A health*, quoth he; as if
He had been aboard carousing to his mates
After a storm:—Quaff'd off the muscadel¹⁴,
And threw the sops all in the sexton's face;
Having no other reason,—
But that his beard grew thin and hungerly,
And seem'd to ask him sops as he was drinking.
This done, he took the bride about the neck;
And kiss'd her lips with such a clamorous smack,
That, at the parting, all the church did echo.
I, seeing this, came thence for very shame;
And after me, I know, the rout is coming:
Such a mad marriage never was before;
Hark, hark! I hear the minstrels play. [*Music.*]

Enter PETRUCHIO, KATHARINA, BIANCA, BAPTISTA,
HORTENSIO, GRUMIO, *and Train.*

Pet. Gentlemen and friends, I thank you for your
pains:

I know you think to dine with me to-day,
And have prepared great store of wedding cheer;
But so it is, my haste doth call me hence,
And therefore here I mean to take my leave.

Bap. Is't possible, you will away to-night?

Pet. I must away to-day, before night come:—
Make it no wonder; if you knew my business,
You would entreat me rather go than stay.
And, honest company, I thank you all,
That have beheld me give away myself

¹⁴ The custom of having wine and sops distributed immediately after the marriage ceremony in the church is very ancient. It existed even among our Gothic ancestors, and is mentioned in the ordinances of the household of Henry VII. 'For the Marriage of a Princess:—'Then pottes of *Ipocrice* to be ready, and to be put into cupps with *soppe*, and to be borne to the estates; and to take a *soppe* and drinke.' It was also practised at the marriage of Philip and Mary, in Winchester Cathedral; and at the marriage of the Elector Palatine to the daughter of James I. in 1612-13. It appears to have been the custom at all marriages. In Jonson's *Magnetic Lady* it is called a *knitting cup*: In Middleton's *No Wit like a Woman's*, the *contracting cup*. The *kiss* was also part of the ancient marriage ceremony, as appears from a rubric in one of the Salisbury Missals.

To this most patient, sweet, and virtuous wife :
Dine with my father, drink a health to me ;
For I must hence, and farewell to you all.

Tra. Let us entreat you stay till after dinner.

Pet. It may not be.

Gre. Let me entreat you.

Pet. It cannot be.

Kath. Let me entreat you.

Pet. I am content.

Kath. Are you content to stay.

Pet. I am content you shall entreat me stay,
But yet not stay, entreat me how you can.

Kath. Now, if you love me, stay.

Pet. Grumio, my horses.

Gru. Ay, sir, they be ready; the oats have eaten
the horses.

Kath. Nay, then,
Do what thou canst, I will not go to-day;
No, nor to-morrow, nor till I please myself.
The door is open, sir, there lies your way,
You may be jogging whiles your boots are green;
For me, I'll not be gone, till I please myself;—
'Tis like you'll prove a jolly surly groom,
That take it on you at the first so roundly.

Pet. O, Kate, content thee; pr'ythee, be not angry.

Kath. I will be angry; What hast thou to do?
Father, be quiet; he shall stay my leisure.

Gre. Ay, marry, sir; now it begins to work.

Kath. Gentlemen, forward to the bridal dinner:—
I see a woman may be made a fool,
If she had not a spirit to resist.

Pet. They shall go forward, Kate, at thy command:
Obey the bride, you that attend on her;
Go to the feast, revel and domineer¹⁵,
Carouse full measure to her maidenhead,
Be mad and marry,——or go hang yourselves;
But for my bonny Kate, she must with me.

¹⁵ That is, *bluster* or *swagger*. So in *Tarleton's Jests*: 'T. having been *domineering* very late at night with two of his friends.'

Nay, look not big, nor stamp, nor stare, not fret;
I will be master of what is mine own:
She is my goods, my chattels; she is my house,
My household-stuff, my field, my barn,
My horse, my ox, my ass, my any thing;
And here she stands, touch her whoever dare;
I'll bring my action on the proudest he
That stops my way in Padua.—Grumio,
Draw forth thy weapon, we're beset with thieves;
Rescue thy mistress, if thou be a man:—
Fear not, sweet wench, they shall not touch thee,
Kate;
I'll buckler thee against a million.

[*Exeunt* PET. KATH. and GRU.]

Bap. Nay, let them go, a couple of quiet ones!

Gre. Went they not quickly, I should die with laughing.

Tra. Of all mad matches, never was the like!

Luc. Mistress, what's your opinion of your sister?

Bian. That, being mad herself, she's madly mated.

Gre. I warrant him, Petruchio is Kated.

Bap. Neighbours and friends, though bride and bridegroom wants

For to supply the places at the table,
You know there wants no junkets¹⁶ at the feast.—
Lucentio, you shall supply the bridegroom's place,
And let Bianca take her sister's room.

Tra. Shall sweet Bianca practise how to bride it?

Bap. She shall, Lucentio.—Come, Gentlemen,
let's go. [*Exeunt.*

¹⁶ Delicacies.

ACT IV.

SCENE I. *A Hall in Petruchio's Country House.**Enter GRUMIO.*

Gru. Fye, fye on all tired jades! on all mad masters! and all foul ways! Was ever man so beaten; was ever man so rayed¹? was ever man so weary? I am sent before to make a fire, and they are coming after to warm them. Now, were not I a little pot, and soon hot², my very lips might freeze to my teeth, my tongue to the roof of my mouth, my heart in my belly, ere I should come by a fire to thaw me:—But I, with blowing the fire, shall warm myself; for, considering the weather, a taller man than I will take cold. Holla! hoa! Curtis!

Enter CURTIS.

Curt. Who is that, calls so coldly?

Gru. A piece of ice: If thou doubt it, thou may'st slide from my shoulder to my heel, with no greater run but my head and my neck. A fire, good Curtis.

Curt. Is my master and his wife coming, Grumio?

Gru. O, ay, Curtis, ay: and therefore fire, fire; cast on no water³.

Curt. Is she so hot a shrew as she's reported?

Gru. She was, good Curtis, before this frost: but, thou know'st, winter tames man, woman, and beast; for it hath tamed my old master, and my new mistress, and myself⁴, fellow Curtis.

¹ Bewrayed, dirty.

² *A little pot soon hot* is a common proverb.

³ There is an old popular catch of three parts in these words:
 'Scotland burneth, Scotland burneth,
 Fire, fire;—Fire, fire,
 Cast on some more water.'

⁴ Grumio calls himself *a beast*, and Curtis one also by inference in calling him *fellow*: this would not have been noticed but that one of the commentators once thought it necessary to alter *myself* in Grumio's speech to *thymself*. Grumio's sentence is proverbial:
 'Wedding, and ill-wintering tame both man and beast.'

Curt. Away, you three-inch fool! I am no beast.

Gru. Am I but three inches? why, thy horn is a foot; and so long am I⁵, at the least. But wilt thou make a fire, or shall I complain on thee to our mistress, whose hand (she being now at hand) thou shalt soon feel, to thy cold comfort, for being slow in thy hot office.

Curt. I pr'ythee, good Grumio, tell me, How goes the world?

Gru. A cold world, Curtis, in every office but thine; and, therefore, fire: Do thy duty, and have thy duty; for my master and mistress are almost frozen to death.

Curt. There's fire ready: And, therefore, good Grumio, the news?

Gru. Why, *Jack boy! ho boy*⁶! and as much news as thou wilt.

Curt. Come, you are so full of conycatching:—

Gru. Why, therefore, fire; for I have caught extreme cold. Where's the cook? is supper ready, the house trimmed, rushes strewed, cobwebs swept; the serving-men in their new fustian, their white stockings, and every officer his wedding garment on? Be the jacks fair within, the jills⁷ fair without, the carpets laid⁸, and every thing in order?

Curt. All ready; And therefore, I pray thee, news.

Gru. First, know, my horse is tired; my master and mistress fallen out.

Curt. How?

Gru. Out of their saddles into the dirt; and thereby hangs a tale.

Curt. Let's ha't, good Grumio.

Gru. Lend thine ear.

⁵ Curtis contemptuously alludes to Grumio's diminutive size: and he in return calls Curtis a cuckold.

⁶ This is the beginning of an old round in three parts, the music is given in the *Variorum Shakspeare*.

⁷ It is probable that a quibble was intended. *Jack* and *jill* signify *two drinking vessels* as well as *men* and *maid-servants*.

⁸ The carpets were *laid over the tables*. The floors, as appears from the present passage and others, were strewed with rushes.

Curt. Here.

Gru. There.

[*Striking him.*]

Curt. This is to feel a tale, not to hear a tale.

Gru. And therefore 'tis called a sensible tale: and this cuff was but to knock at your ear, and beseech listening. Now I begin: *Imprimis*, we came down a foul hill, my master riding behind my mistress:

Curt. Both on one horse?

Gru. What's that to thee?

Curt. Why, a horse.

Gru. Tell thou the tale:—But hadst thou not crossed me, thou shouldst have heard how her horse fell, and she under her horse; thou shouldst have heard, in how miry a place: how she was bemoiled⁹; how he left her with the horse upon her; how he beat me because her horse stumbled; how she waded through the dirt to pluck him off me; how he swore; how she prayed—that never prayed before; how I cried; how the horses ran away, how her bridle was burst¹⁰; how I lost my crupper;—with many things of worthy memory; which now shall die in oblivion, and thou return unexperienced to thy grave.

Curt. By this reckoning, he is more shrew than she¹¹.

Gru. Ay; and that thou and the proudest of you all shall find, when he comes home. But what talk I of this?—call forth Nathaniel, Joseph, Nicholas, Philip, Walter, Sugarsop, and the rest; let their heads be sleekly combed, their blue coats¹² brushed, and their garters of an indifferent¹³ knit:

⁹ i. e. bedraggled, bemired.

¹⁰ Broken.

¹¹ The term *shrew* was anciently applied to either sex, as appears from Chaucer's *Testam. of Love*, fo. 300, Ed. Speght. 1598.

¹² *Blue coats* were the usual habits of servants. Hence a *blue-bottle* was sometimes used as a term of reproach for a servant. A serving-man in Jonson's *Case is Altered* says: 'Ever since I was of the *blue order*.'

¹³ Of an *indifferent knit* is *tolerably knit*, pretty good in quality. Hamlet says, 'I am myself *indifferent* honest,' i. e. *tolerably* honest. The reader, who will be at the pains to refer to the *Variorum Shakspeare*, may be amused with the discordant blunders of the most eminent commentators about this simple expression

let them curtsey with their left legs; and not presume to touch a hair of my master's horse-tail, till they kiss their hands. Are they all ready?

Curt. They are.

Gru. Call them forth.

Curt. Do you hear, ho! you must meet my master, to countenance my mistress.

Gru. Why, she hath a face of her own.

Curt. Who knows not that?

Gru. Thou, it seems; that callest for company to countenance her.

Curt. I call them forth to credit her.

Gru. Why, she comes to borrow nothing of them,

Enter several Servants.

Nath. Welcome home, Grumio.

Phil. How now, Grumio?

Jos. What, Grumio!

Nich. Fellow Grumio!

Nath. How now, old lad?

Gru. Welcome, you;—how now, you; what, you;—fellow, you;—and thus much for greeting. Now, my spruce companions, is all ready, and all things neat?

Nath. All things is ready¹⁴: How near is our master?

Gru. E'en at hand, alighted by this; and therefore be not—Cock's passion, silence!—I hear my master.

Enter PETRUCHIO and KATHARINA.

Pet. Where be these knaves? What, no man at door,

To hold my stirrup, nor to take my horse!

Where is Nathaniel, Gregory, Philip?—

All Serv. Here, here, sir; here, sir.

Pet. Here, sir! here, sir! here, sir, here, sir!—

¹⁴ The false concord here was no doubt intentional, it suits well with the character.

You logger-headed and unpolish'd grooms!
 What, no attendance? no regard? no duty?—
 Where is the foolish knave I sent before?

Gru. Here, sir; as foolish as I was before.

Pet. You peasant swain! you whoreson malthorse
 drudge!

Did I not bid thee meet me in the park,
 And bring along these rascal knaves with thee?

Gru. Nathaniel's coat, sir, was not fully made,
 And Gabriel's pumps were all unpink'd i'the heel;
 There was no link¹⁵ to colour Peter's hat,
 And Walter's dagger was not come from sheathing:
 There were none fine, but Adam, Ralph, and
 Gregory;

The rest were ragged, old, and beggarly;
 Yet, as they are, here are they come to meet you.

Pet. Go, rascals, go, and fetch my supper in.—

[*Exeunt some of the Servants.*

*Where is the life that late I led—*¹⁶ [Sings.
 Where are those——Sit down, Kate, and welcome.
 Soud, soud, soud, soud¹⁷!

Re-enter Servants, with supper.

Why, when, I say?—Nay, good sweet Kate, be
 merry.

Off with my boots, you rogues, you villains; When?

*It was the friar of orders grey*¹⁸, [Sings.
As he forth walked on his way:—

¹⁵ Green, in his *Mihil Mumchance*, says, 'This cozenage is used likewise in selling old hats found upon dunghills, instead of newe, blackt over with the *smoake of an olde link*.'

¹⁶ This ballad was well suited to Petruchio, as appears by the answer in *A Handeful of Pleasant Delites*, 1584; which is called 'Dame Beautie's replie to the lover late at libertie, and now complaineth him to be her captive,' intituled '*Where is the life, that late I led?*'

¹⁷ A word coined by Shakspeare to express the noise made by a person heated and fatigued.

¹⁸ Dr. Percy has constructed his beautiful ballad, 'The Friar of Orders Gray,' from the various fragments and hints dispersed through Shakspeare's plays, with a few supplemental stanzas.

Out, out, you rogue! you pluck my foot awry:
Take that, and mend the plucking off the other—

[*Strikes him.*]

Be merry, Kate:—Some water, here; what, ho!
Where's my spaniel Troilus?—Sirrah, get you hence,
And bid my cousin Ferdinand come hither:—

[*Exit Servant.*]

One, Kate, that you must kiss, and be acquainted
with,—

Where are my slippers?—Shall I have some water?

[*A bason is presented to him.*]

Come, Kate, and wash¹⁹, and welcome heartily.—

[*Servant lets the ewer fall.*]

You whoreson villain! will you let it fall?

[*Strikes him.*]

Kath. Patience, I pray you; 'twas a fault unwilling.

Pet. A whoreson, beetleheaded, flap-ear'd knave!
Come, Kate, sit down; I know you have a stomach.
Will you give thanks, sweet Kate; or else shall I?—
What is this? Mutton?

1 Serv.

Ay.

Pet.

Who brought it?

1 Serv.

I.

Pet. 'Tis burnt; and so is all the meat:
What dogs are these!—Where is the rascal cook?
How durst you, villains, bring it from the dresser,
And serve it thus to me that love it not?

There, take it to you, trenchers, cups and all:

[*Throws the meat, &c. about the stage.*]

You heedless joltheads, and unmanner'd slaves!
What, do you grumble? I'll be with you straight.

Kath. I pray you, husband, be not so disquiet;
The meat was well, if you were so contented.

Pet. I tell thee, Kate, 'twas burnt and dried away;
And I expressly am forbid to touch it,

¹⁹ It was the custom in ancient times to wash the hands immediately before dinner and supper, and afterwards. As our ancestors eat with their fingers, we cannot wonder at such repeated ablutions.

For it engenders choler, planteth anger;
 And better 'twere that both of us did fast,—
 Since, of ourselves, ourselves are choleric,—
 Than feed it with such over-roasted flesh.
 Be patient; to-morrow it shall be mended,
 And, for this night, we'll fast for company:—
 Come, I will bring thee to thy bridal chamber.

[*Exeunt* PET. KATH. and CURT.]

Nath. [*Advancing.*] Peter, didst ever see the like?
Peter. He kills her in her own humour.

Re-enter CURTIS.

Gru. Where is he?

Curt. In her chamber,
 Making a sermon of continency to her:
 And rails, and swears, and rates; that she, poor soul,
 Knows not which way to stand, to look, to speak;
 And sits as one new-risen from a dream.
 Away, away! for he is coming hither. [*Exeunt.*]

Re-enter PETRUCHIO.

Pet. Thus have I politicly begun my reign,
 And 'tis my hope to end successfully:
 My falcon now is sharp, and passing empty;
 And, till she stoop, she must not be full-gorg'd²⁰,
 For then she never looks upon her lure²¹.
 Another way I have to man my haggard²²,
 To make her come, and know her keeper's call,
 That is,—to watch her, as we watch these kites
 That bate²³, and beat, and will not be obedient.
 She eat no meat to-day, nor none shall eat;

²⁰ Shakspeare delights in allusions to Falconry, the following allegory comprises most of its terms. A hawk *full fed* was untractable, and refused the lure. In Watson's Sonnets, 47:

'No lure will cause her stoop, she bears full gorge.'

²¹ The lure was a thing stuffed to look like the game the hawk was to pursue; its use was to tempt him back after he had flown.

²² A *haggard* is a wild hawk, to *man* her is to tame her. To *watch* or *wake* a hawk was one part of the process of taming,

²³ To *bate* is to flutter the wings as preparing for flight; *batter l'ale*, Italian.

Last night she slept not, nor to-night she shall not;
 As with the meat, some undeserved fault
 I'll find about the making of the bed;
 And here I'll fling the pillow, there the bolster,
 This way the coverlet, another way the sheets:—
 Ay, and amid this hurly, I intend²⁴
 That all is done in reverend care of her;
 And, in conclusion, she shall watch all night:
 And, if she chance to nod, I'll rail and brawl,
 And with the clamour keep her still awake.
 This is a way to kill a wife with kindness;
 And thus I'll curb her mad and headstrong humour.
 He that knows better how to tame a shrew,
 Now let him speak; 'tis charity to shew. [*Exit.*]

SCENE II. Padua. *Before Baptista's House.*

Enter TRANIO and HORTENSIO.

Tra. Is't possible, friend Licio, that Bianca
 Doth fancy any other but Lucentio?

I tell you, sir, she bears me fair in hand.

Hor. Sir, to satisfy you in what I have said,
 Stand by, and mark the manner of his teaching.

[*They stand aside.*]

Enter BIANCA and LUCENTIO.

Luc. Now, mistress, profit you in what you read?

Bian. What, master, read you? first resolve me
 that.

Luc. I read that I profess the art to love.

Bian. And may you prove, sir, master of your art!

Luc. While you, sweet dear, prove mistress of
 my heart. [*They retire.*]

Hor. Quick proceeders, marry! Now, tell me, I
 pray,

You that durst swear that your mistress Bianca
 Lov'd none in the world so well as Lucentio.

²⁴ *Intend* is used for *pretend*. As again in K. Richard III.

'*Intending deep suspicion.*'

Tra. O despiteful love! unconstant womankind!—
I tell thee, Licio, this is wonderful.

Hor. Mistake no more: I am not Licio,
Nor a musician, as I seem to be;
But one that scorn to live in this disguise,
For such a one as leaves a gentleman,
And makes a god of such a cullion¹:
Know, sir, that I am call'd—Hortensio.

Tra. Signior Hortensio, I have often heard
Of your entire affection to Bianca;
And since mine eyes are witness of her lightness,
I will with you,—if you be so contented,—
Forswear Bianca and her love for ever.

Hor. See, how they kiss and court!——Signior
Lucentio,
Here is my hand, and here I firmly vow—
Never to woo her more; but do forswear her,
As one unworthy all the former favours
That I have fondly flatter'd her withal.

Tra. And here I take the like unfeigned oath,—
Ne'er to marry with her though she would entreat:
Fye on her! see, how beastly she doth court him.

Hor. 'Would, all the world, but he, had quite
forsworn!

For me,—that I may surely keep mine oath,
I will be married to a wealthy widow,
Ere three days pass; which hath as long loved me,
As I have lov'd this proud disdainful haggard:
And so farewell, signior Lucentio.—
Kindness in women, not their beauteous looks,
Shall win my love:—and so I take my leave,
In resolution as I swore before.

[*Exit* HORTENSIO.—LUCENTIO and BIANCA
advance.]

Tra. Mistress Bianca, bless you with such grace
As 'longeth to a lover's blessed case!

¹ 'Coglione, a cuglion, a gull, a meacock,' says Florio. It is equivalent to a great booby

Nay, I have ta'en you napping, gentle love;
And have forsworn you, with Hortensio.

Bian. Tranio, you jest; But have you both forsworn me?

Tra. Mistress, we have.

Luc. Then we are rid of Licio.

Tra. I'faith, he'll have a lusty widow now,
That shall be woo'd and wedded in a day.

Bian. God give him joy!

Tra. Ay, and he'll tame her.

Bian. He says so, Tranio.

Tra. 'Faith, he is gone unto the taming-school.

Bian. The taming-school! what, is there such a place?

Tra. Ay, mistress, and Petruchio is the master:
That teacheth tricks eleven and twenty long,—
To tame a shrew, and charm² her chattering tongue.

Enter BIONDELLO, running.

Bion. O master, master, I have watch'd so long
That I'm dog-weary; but at last I spied
An ancient angel³ coming down the hill,
Will serve the turn.

² So in King Henry IV. Part III.

'Peace, wilful boy, or I will charm your tongue.'

In Psalm lviii. we read of the *charmer* who *charms* wisely, in order to quell the fury of the adder.

³ For *angel*, Theobald, and after him Hanmer and Warburton, read *engle*; which Hanmer calls a *gull*, deriving it from *engluer*, French, to catch with bird-lime; but without sufficient reason. Mr. Gifford, in a note on Jonson's *Poetaster*, is decidedly in favour of *enghle* with Hanmer's explanation, and supports it by referring to Gascoigne's *Supposes*, from which Shakspeare took this part of his plot. 'There Erostrato, the Biondello of Shakspeare, looks out for a person to gull by an idle story, judges from appearances that he has found him, and is not deceived:—'At the foot of the hill I met a gentleman, and as methought by his habits and his looks he should be none of the wisest.' Again, 'this gentleman being, as I guessed at the first, a man of small sapientia.' And Dulippo (the Lucentio of Shakspeare), as soon as he spies him coming, exclaims, 'Is this he? go meet him; by my troth, HE LOOKS LIKE A GOOD SOUL, he that fisheth for him might be sure to catch a codshead.' Act ii. Sc. 1. 'These are the passages (says Mr. Gifford) which our great poet had in view; and these, I trust, are more than sufficient to explain why Biondello concludes at first sight, that this "ancient piece of formality"

Tra. What is he, Biondello?

Bion. Master, a mercatantè, or a pedant⁴,
I know not what; but formal in apparel,
In gait and countenance surely like a father.

Luc. And what of him, Tranio?

Tra. If he be credulous, and trust my tale,
I'll make him glad to seem Vincentio;
And give assurance to Baptista Minola,
As if he were the right Vincentio.
Take in your love, and then let me alone.

[*Exeunt* LUCENTIO and BIANCA.]

Enter a Pedant.

Ped. God save you, sir!

Tra. And you, sir! you are welcome.
Travel you far on, or are you at the furthest?

Ped. Sir, at the furthest for a week or two:
But then up further; and as far as Rome;
And so to Tripoly, if God lend me life.

Tra. What countryman, I pray?

Ped. Of Mantua.

Tra. Of Mantua, sir?—marry, God forbid!
And come to Padua, careless of your life?

Ped. My life, sir! how, I pray? for that goes hard.

Tra. 'Tis death for any one in Mantua
To come to Padua: Know you not the cause?
Your ships are staid at Venice; and the duke
(For private quarrel 'twixt your duke and him)
Hath publish'd and proclaim'd it openly;

will serve his turn.' This is very true, and yet it is not necessary to change the reading of the old copy, which is undoubtedly correct, though the commentators could not explain it. *An ancient angel* then was neither more nor less than the good soul of Gascoigne; or as Cotgrave (often the best commentator on Shakespeare) explains it, 'AN OLD ANGEL, by metaphor, a fellow of th' old sound honest and worthie stamp,' *un angelot à gros escaille*. One who, being honest himself, suspects no guile in others, and is therefore easily duped. I am quite of Mr. Nares's opinion, that *enghle* is only a different spelling of *ingle*, which is often used for a favourite, and originally meant one of the most detestable kind; we have no example adduced of it ever having been used for a gull.

⁴ i. e., a merchant or a schoolmaster.

"Tis marvel; but that you're but newly come,
You might have heard it else proclaim'd about.

Ped. Alas, sir, it is worse for me than so;
For I have bills for money by exchange
From Florence, and must here deliver them.

Tra. Well, sir, to do you courtesy,
This will I do, and this will I advise you;—
First, tell me, have you ever been at Pisa?

Ped. Ay, sir, in Pisa have I often been;
Pisa, renowned for grave citizens.

Tra. Among them, know you one Vincentio?

Ped. I know him not, but I have heard of him;
A merchant of incomparable wealth.

Tra. He is my father, sir; and, sooth to say,
In countenance somewhat doth resemble you.

Bion. As much as an apple doth an oyster, and
all one. [*Aside.*

Tra. To save your life in this extremity,
This favour will I do you for his sake;
And think it not the worst of all your fortunes,
That you are like to Sir Vincentio.
His name and credit shall you undertake,
And in my house you shall be friendly lodged;—
Look, that you take upon you as you should;
You understand me, sir;—so shall you stay
'Till you have done your business in the city:
If this be courtesy, sir, accept of it.

Ped. O, sir, I do; and will repute you ever
The patron of my life and liberty.

Tra. Then go with me, to make the matter good.
This, by the way, I let you understand;—
My father is here look'd for every day,
To pass assurance⁵ of a dower in marriage
'Twixt me and one Baptista's daughter here:

⁵ i. e. to agree upon a settlement of dower; Dotem firmare. Deeds are by law-writers called the common *assurances* of the realm, because thereby each man's property is *assured* to him. So in a subsequent scene:—they are busied about a counterfeit *assurance*.

In all these circumstances I'll instruct you:
Go with me, sir, to clothe you as becomes you.
[*Exeunt.*]

SCENE III. *A Room in Petruchio's House.*

Enter KATHARINA and GRUMIO.

Gru. No, no; forsooth; I dare not, for my life.

Kath. The more my wrong, the more his spite
appears:

What, did he marry me to famish me?
Beggars, that come unto my father's door,
Upon entreaty, have a present alms;
If not, elsewhere they meet with charity:
But I,—who never knew how to entreat,—
Am starv'd for meat, giddy for lack of sleep:
With oaths kept waking, and with brawling fed:
And that which spites me more than all these wants,
He does it under name of perfect love;
As who should say,—if I should sleep, or eat,
"Twere deadly sickness, or else present death.—
I pr'ythee go, and get me some repast;
I care not what, so it be wholesome food.

Gru. What say you to a neat's foot!

Kath. 'Tis passing good; I pr'ythee let me have it.

Gru. I fear, it is too choleric a meat:—
How say you to a fat tripe, finely broil'd?

Kath. I like it well; good Grumio, fetch it me.

Gru. I cannot tell; I fear, 'tis choleric.
What say you to a piece of beef, and mustard?

Kath. A dish that I do love to feed upon.

Gru. Ay, but the mustard is too hot a little¹.

Kath. Why, then the beef, and let the mustard rest.

¹ This is agreeable to the doctrine of the times. In *The Glasse of Humours*, no date, p. 60, it is said, 'But note here, that the first diet is not only in avoiding superfluity of meats, and surfeits of drinks, but also in eschewing such as are obnoxious, and least agreeable with our happy temperate state; as for a choleric man to abstain from all salt, scorched, dry meats, from mustard, and such like things as will aggravate his malignant humours. Petruchio before objects to the overroasted mutton.'

Gru. Nay, then I will not; you shall have the mustard,

Or else you get no beef of Grumio.

Kath. Then both, or one, or any thing thou wilt.

Gru. Why, then the mustard without the beef.

Kath. Go, get thee gone, thou false deluding slave, [Beats him.

That feed'st me with the very name of meat:

Sorrow on thee, and all the pack of you,

That triumph thus upon my misery!

Go, get thee gone, I say.

Enter PETRUCHIO with a dish of meat; and HORTENSIO.

Pet. How fares my Kate? What, sweeting, all amort²?

Hor. Mistress, what cheer?

Kath. Faith, as cold as can be.

Pet. Pluck up thy spirits, look cheerfully upon me.

Here, love; thou see'st how diligent I am,
To dress thy meat myself, and bring it thee:

[Sets the dish on a table.

I am sure, sweet Kate, this kindness merits thanks.

What, not a word? Nay then, thou lov'st it not;

And all my pains is sorted to no 'proof³:—

Here, take away this dish.

Kath. Pray you, let it stand.

Pet. The poorest service is repaid with thanks;
And so shall mine, before you touch the meat.

Kath. I thank you, sir.

² That is, *all sunk and dispirited*. This gallicism is frequent in many of the old plays.

³ 'And all my labour has ended in nothing, or proved nothing.' says Johnson. This can hardly be right. Mr. Douce's suggestion, that it means 'all my labour is adapted to no *approof*,' is much better; indeed there can be no doubt that we should read '*proof*' with a mark of elision for *approof*; but *sort* is used in the sense of *sorter*, French, to issue, to terminate. 'It *sorted* not' is frequently used by writers of that period for, It did not end so, or It did not answer. Shakspeare uses *sort* for *lot*, *chance*, more than once.

Hor. Signior Petruchio, fye! you are to blame!
Come, mistress Kate, I'll bear you company.

Pet. Eat it up all, Hortensio, if thou lov'st me.—
[*Aside.*

Much good do it unto thy gentle heart!
Kate, eat apace:—And now, my honey love,
Will we return unto thy father's house;
And revel it as bravely as the best,
With silken coats, and caps, and golden rings,
With ruffs, and cuffs, and farthingales, and things;
With scarfs, and fans, and double change of bra-
very⁴,
With amber bracelets, beads, and all this knavery.
What, hast thou din'd? The tailor stays thy leisure,
To deck thy body with his ruffling⁵ treasure.

Enter Tailor.

Come, tailor, let us see these ornaments;

Enter Haberdasher.

Lay forth the gown.—What news with you, sir?

Hab. Here is the cap your worship did bespeak.

Pet. Why, this was moulded on a porringer;
A velvet dish;—fye, fye! 'tis lewd and filthy:

Why, 'tis a cockle, or a walnutshell,

A knack, a toy, a trick, a baby's cap;

Away with it, come, let me have a bigger.

Kath. I'll have no bigger; this doth fit the time,
And gentlewomen wear such caps as these.

Pet. When you are gentle, you shall have one too,
And not till then.

Hor. That will not be in haste. [*Aside.*

⁴ Finery.

⁵ To ruffle, in Shakspeare's time, signified to flaunt, to strut, to swagger. In Jonson's *Cynthia's Revels*, Act iii. Sc. ult. Amorphus says:

'Lady, I cannot ruffle it in blue and yellow.'

Ruffling treasure was therefore obviously the flaunting finery which Petruchio had just enumerated. In the poet's time women's apparel was usually made by men.

Kath. Why, sir, I trust, I may have leave to speak;
And speak I will; I am no child, no babe:
Your betters have endur'd me say my mind;
And, if you cannot, best you stop your ears.
My tongue will tell the anger of my heart;
Or else my heart, concealing it, will break:
And, rather than it shall, I will be free
Even to the uttermost, as I please, in words.

Pet. Why, thou say'st true; it is a paltry cap,
A custard-coffin⁶, a bauble, a silken pie:
I love thee well, in that thou lik'st it not.

Kath. Love me, or love me not, I like the cap;
And it I will have, or I will have none.

Pet. Thy gown? why, ay:—Come, tailor, let us
see't.

O mercy, God! what masking stuff is here?
What's this? a sleeve? 'tis like a demi-cannon:
What! up and down, carv'd like an apple-tart?
Here's snip, and nip, and cut, and slish, and slash,
Like to a censer⁷ in a barber's shop:—
Why, what, o'devil's name, tailor, call'st thou this?

Hor. I see, she's like to have neither cap nor
gown. [Aside.

Tai. You bid me make it orderly and well,
According to the fashion, and the time.

Pet. Marry, and did; but if you be remember'd,
I did not bid you mar it to the time.
Go, hop me over every kennel home,
For you shall hop without my custom, sir:
I'll none of it; hence, make your best of it.

Kath. I never saw a better-fashion'd gown,
More quaint⁸, more pleasing, nor more commendable;
Belike, you mean to make a puppet of me.

⁶ A coffin was the culinary term for the raised crust of a pie or custard.

⁷ These censers resembled our brasiers in shape, they had pierced convex covers.

⁸ *Quaint* was used as a term of commendation by our ancestors. It seems, when applied to dress, to have meant *spruce, trim, neat*, like the French *cointe*.

Pet. Why, true; he means to make a puppet of thee.

Tai. She says, your worship means to make a puppet of her.

Pet. O monstrous arrogance! Thou liest, thou thread,
Thou thimble,
Thou yard, three-quarters, half-yard, quarter, nail,
Thou flea, thou nit, thou winter cricket thou:—
Brav'd in mine own house with a skein of thread!
Away, thou rag, thou quantity, thou remnant;
Or I shall so be-mete⁹ thee with thy yard,
As thou shalt think on prating whilst thou liv'st!
I tell thee, I, that thou hast marr'd her gown.

Tai. Your worship is deceiv'd; the gown is made
Just as my master had direction:

Grumio gave order how it should be done.

Gru. I gave him no order, I gave him the stuff.

Tai. But how did you desire it should be made?

Gru. Marry, sir, with needle and thread.

Tai. But did you not request to have it cut?

Gru. Thou hast faced many things¹⁰.

Tai. I have.

Gru. Face not me; thou hast braved¹¹ many
men; brave not me; I will neither be faced nor
braved. I say unto thee,—I bid thy master cut out
the gown; but I did not bid him cut it to pieces¹²:
ergo, thou liest.

Tai. Why, here is the note of the fashion to testify.

Pet. Read it.

Gru. The note lies in his throat, if he say I said so.

Tai. *Imprimis, a loose-bodied gown;*

⁹ Be-measure.

¹⁰ Turned up many garments with facings.

¹¹ Grumio quibbles upon to *brave*, to *make fine*, as he does upon *facing*.

¹² Mr. Douce remarks that this scene appears to have been originally borrowed from a story of Sir Philip Caultthrop and John Drakes, a silly shoemaker of Norwich, related in Camden's *Remains* and Leigh's *Accedence of Armorie*.

Gru. Master, if ever I said loose-bodied gown¹³, sew me in the skirts of it, and beat me to death with a bottom of brown thread: I said, a gown.

Pet. Proceed.

Tai. With a small compassed cape¹⁴;

Gru. I confess the cape.

Tai. With a trunk sleeve;—

Gru. I confess two sleeves.

Tai. The sleeves curiously cut.

Pet. Ay, there's the villany.

Gru. Error i'the bill, sir; error i'the bill. I commanded the sleeves should be cut out, and sewed up again; and that I'll prove upon thee, though thy little finger be armed in a thimble.

Tai. This is true, that I say; an I had thee in place where, thou shouldst know it.

Gru. I am for thee straight: take thou the bill¹⁵, give me thy mete-yard, and spare not me.

Hor. God-a-mercy, Grumio! then he shall have no odds.

Pet. Well, sir, in brief, the gown is not for me.

Gru. You are i'the right, sir; 'tis for my mistress.

Pet. Go, take it up unto thy master's use.

Gru. Villain, not for thy life: Take up my mistress' gown for thy master's use!

Pet. Why, sir, what's your conceit in that?

Gru. O, sir, the conceit is deeper than you think for: Take up my mistress' gown to his master's use! O, fye, fye, fye!

Pet. Hortensio, say thou wilt see the tailor paid:—
[*Aside.*

Go take it hence; be gone, and say no more.

Hor. Tailor, I'll pay thee for thy gown to-morrow. Take no unkindness of his hasty words:

Away, I say; commend me to thy master.

[*Exit Tailor.*

¹³ This being a very customary dress with women of abandoned character, was probably not much in repute.

¹⁴ A round cape.

¹⁵ A quibble is intended between the written *bill* and the *bill* or weapon of a foot soldier.

Pet. Well, come, my Kate; we will unto your father's,
 Even in these honest mean habiliments;
 Our purses shall be proud, our garments poor;
 For 'tis the mind that makes the body rich;
 And as the sun breaks through the darkest clouds,
 So honour peereth in the meanest habit.
 What, is the jay more precious than the lark,
 Because his feathers are more beautiful?
 Or is the adder better than the eel,
 Because his painted skin contents the eye?
 O, no, good Kate; neither art thou the worse
 For this poor furniture, and mean array.
 If thou account'st it shame, lay it on me:
 And therefore, frolic; we will hence forthwith,
 To feast and sport us at thy father's house.—
 Go, call my men, and let us straight to him;
 And bring our horses unto Long-lane end,
 There will we mount, and thither walk on foot.—
 Let's see; I think, 'tis now some seven o'clock,
 And well we may come there by dinner time.

Kath. I dare assure you, sir, 'tis almost two;
 And 'twill be supper time, ere you come there.

Pet. It shall be seven, ere I go to horse:
 Look, what I speak, or do, or think to do,
 You are still crossing it.—Sirs, let't alone:
 I will not go to-day; and ere I do,
 It shall be what o'clock I say it is.

Hor. Why, so! this gallant will command the sun.

[*Exeunt*¹⁶.]

¹⁶ After this *exeunt* the characters, before whom the play is proposed to be exhibited, were introduced, from the old play, by sur. Pope in his edition.

M^cLord. Who's within there? [*Enter Servants.*] Asleep again? Go take him easily up, and put him in his own apparel again. But see you wake him not in any case.

Serv. It shall be done, my lord; come help to bear him hence.
 [*They bear off* *SLY.*]

Johnson thought the fifth act should begin here.

SCENE IV.

Padua. *Before Baptista's House.*

Enter TRANIO, *and the Pedant dressed like*
VINCENTIO.

Tra. Sir, this is the house; Please it you, that I
call?

Ped. Ay, what else? and, but¹ I be deceived,
Signior Baptista may remember me,
Near twenty years ago, in Genoa, where
We were lodgers at the Pegasus².

Tra. 'Tis well:
And hold your own, in any case, with such
Austerity as 'longeth to a father.

Enter BIONDELLO.

Ped. I warrant you: But, sir, here comes your
boy;

'Twere good, he were school'd.

Tra. Fear you not him. Sirrah, Biondello,
Now do your duty thoroughly, I advise you;
Imagine 'twere the right Vincentio.

Bion. Tut! fear not me.

Tra. But hast thou done thy errand to Baptista?

Bion. I told him, that your father was at Venice;
And that you look'd for him this day in Padua.

Tra. Thou'rt a tall³ fellow; hold thee that to drink.
Here comes Baptista:—set your countenance, sir.—

Enter BAPTISTA *and* LUCENTIO.

Signior Baptista, you are happily met:—

Sir, [*to the Pedant.*]

This is the gentleman I told you of;

¹ See the note on Act iii. Sc. 1, at p. 367.

² Shakspeare has here taken a sign out of London, and hung it up in Padua. The *Pegasus* is the arms of the Middle Temple, and is a very popular sign.

³ i. e. a *high* fellow, a brave boy, as we now say. Vide note on *Merry Wives of Windsor*, Act i. Sc. 4. p. 190.

I pray you, stand good father to me now,
Give me Bianca for my patrimony.

Ped. Soft, son!—

Sir, by your leave: having come to Padua
To gather in some debts, my son Lucentio
Made me acquainted with a weighty cause
Of love between your daughter and himself:
And,—for the good report I hear of you,
And for the love he beareth to your daughter,
And she to him,—to stay him not too long
I am content, in a good father's care,
To have him match'd; and,—if you please to like
No worse than I, sir,—upon some agreement,
Me shall you find most ready and most willing
With one consent to have her so bestow'd;
For curious⁴ I cannot be with you,
Signior Baptista, of whom I hear so well.

Bap. Sir, pardon me in what I have to say:—
Your plainness, and your shortness, please me well.
Right true it is, your son Lucentio here
Doth love my daughter, and she loveth him,
Or both dissemble deeply their affections:
And, therefore, if you say no more than this,
That like a father you will deal with him,
And pass⁵ my daughter a sufficient dower,
The match is made, and all is done:
Your son shall have my daughter with consent.

Tra. I thank you, sir. Where then do you know
best,

We be affied⁶; and such assurance ta'en,
As shall with either part's agreement stand?

Bap. Not in my house, Lucentio; for, you know,
Pitchers have ears, and I have many servants:
Besides, Old Gremio is hearkening still;
And, happily⁷, we might be interrupted.

⁴ i. e. scrupulous.

⁵ Assure, or convey; a law term.

⁶ Betrothed.

⁷ *Happily*, in Shakspeare's time, signified *peradventure*, as well as fortunately; we now write it *haply*.

Tra. Then at my lodging, an it like you, sir:
There doth my father lie; and there, this night,
We'll pass the business privately and well:
Send for your daughter by your servant here,
My boy shall fetch the scrivener presently.
The worst is this,—that, at so slender warning,
You're like to have a thin and slender pittance.

Bap. It likes me well:—Cambio, hie you home,
And bid Bianca make her ready straight:
And, if you will, tell what hath happened:—
Lucentio's father is arrived in Padua,
And how she's like to be Lucentio's wife.

Luc. I pray the gods she may, with all my heart!

Tra. Dally not with the gods, but get thee gone.
Signior Baptista, shall I lead the way?
Welcome! one mess is like to be your cheer;
Come, sir; we'll better it in Pisa.

Bap. I follow you.

[*Exeunt* TRANIO, Pedant, and BAPTISTA.]

Bion. Cambio.—

Luc. What say'st thou, Biondello?

Bion. You saw my master wink and laugh upon
you?

Luc. Biondello, what of that?

Bion. Faith, nothing; but he has left me here
behind, to expound the meaning or moral^s of his
signs and tokens.

Luc. I pray thee, moralize them.

Bion. Then thus. Baptista is safe, talking with
the deceiving father of a deceitful son.

Luc. And what of him?

Bion. His daughter is to be brought by you to
the supper.

Luc. And then?

Bion. The old priest at St. Luke's church is at
your command at all hours.

Luc. And what of all this?

^s i. e. the secret purpose.

Bion. I cannot tell; except⁹ they are busied about a counterfeit assurance: Take you assurance of her, *cum privilegio ad imprimendum solum*¹⁰ to the church;—take the priest, clerk, and some sufficient honest witnesses:

If this be not that you look for, I have no more to say,
But, bid Bianca farewell for ever and a day.

[*Going.*

Luc. Hear'st thou, Biondello?

Bion. I cannot tarry: I knew a wench married in an afternoon as she went to the garden for parsley to stuff a rabbit; and so may you, sir; and so adieu, sir. My master hath appointed me to go to Saint Luke's, to bid the priest be ready to come against you come with your appendix. [*Exit.*

Luc. I may, and will, if she be so contented: She will be pleas'd, then wherefore should I doubt? Hap what hap may, I'll roundly go about her; It shall go hard, if Cambio go without her. [*Exit*¹¹.

SCENE V. *A public Road.*

Enter PETRUCHIO, KATHARINA, and HORTENSIO.

Pet. Come on, o' God's name; once more toward our father's.

Good lord, how bright and goodly shines the moon!

Kath. The moon! the sun; it is not moonlight now.

Pet. I say, it is the moon that shines so bright.

Kath. I know, it is the sun that shines so bright.

Pet. Now, by my mother's son, and that's myself,
It shall be moon, or star, or what I list,
Or ere I journey to your father's house:—

⁹ The first folio reads *expect*.

¹⁰ These were the words of the old exclusive privilege for imprinting a book. A quibble is meant.

¹¹ Here in the old play, the Tinker speaks again:—

'Slie. Sim, must they be married now?

Lord. I, my lord.'

Enter FERANDO and SANDER.

Slie. Look, Sim, the foole is come againe now.

Go on, and fetch our horses back again.—
Evermore cross'd, and cross'd; nothing but cross'd!

Hor. Say as he says, or we shall never go.

Kath. Forward, I pray, since we have come so far,
And be it moon, or sun, or what you please:
And if you please to call it a rush candle,
Henceforth I vow it shall be so for me.

Pet. I say, it is the moon.

Kath. I know, it is the moon.

Pet. Nay, then you lie; it is the blessed sun.

Kath. Then, God be bless'd, it is the blessed
sun:—

But sun it is not, when you say it is not;
And the moon changes, even as your mind.
What you will have it nam'd, even that it is;
And so it shall be so¹, for Katharine.

Hor. Petruchio, go thy ways; the field is won.

Pet. Well, forward, forward: thus the bowl
should run,
And not unluckily against the bias.—
But soft; what company is coming here?

Enter VINCENTIO, in a travelling dress.

Good-morrow, gentle mistress: Where away?—

[*To VINCENTIO.*

Tell me, sweet Kate, and tell me truly too²,

¹ We should probably read, 'and so it shall be *still*, for Katharine.'

² In the first sketch of this play are two passages worth preserving, and which Pope thought to be from the hand of Shakespeare.

'Faire lovely maiden, young and affable,
More clear of hue, and far more beautiful
Than precious sardonyx or purple rocks
Of amethysts, or glistening hyacinth—
—Sweete Kate, entertaine this lovely woman.—

Kath. Fair lovely lady, bright and chrystalline,
Beauteous and stately as the eye-train'd bird;
As glorious as the morning wash'd with dew,
Within whose eyes she takes her dawning beams,
And golden summer sleeps upon thy cheeks.
Wrap up thy radiations in some cloud,
Lest that thy beauty make this stately town
Inhabitable, like the burning zone,
With sweet reflections of thy lovely face.'

Hast thou beheld a fresher gentlewoman?
 Such war of white and red within her cheeks!
 What stars do spangle heaven with such beauty,
 As those two eyes become that heavenly face?—
 Fair lovely maid, once more good day to thee:—
 Sweet Kate, embrace her for her beauty's sake.

Hor. 'A will make the man mad, to make a woman of him.

Kath. Young budding virgin, fair, and freshand, sweet,

Whither away: or where is thy abode?
 Happy the parents of so fair a child;
 Happier the man, whom favourable stars
 Allot thee for his lovely bed-fellow³!

Pet. Why, how now, Kate! I hope thou art not mad;
 This is a man, old, wrinkled, faded, wither'd;
 And not a maiden, as thou say'st he is.

Kath. Pardon, old father, my mistaking eyes,
 That have been so bedazzled with the sun,
 That every thing I look on seemeth green⁴:
 Now I perceive, thou art a reverend father;
 Pardon, I pray thee, for my mad mistaking.

Pet. Do, good old grandsire; and, withal, make known

Which way thou travellest: if along with us,
 We shall be joyful of thy company.

Vin. Fair sir,—and you, my merry mistress,—
 That with your strange encounter much amaz'd me;
 My name is call'd—Vincentio; my dwelling—Pisa;
 And bound I am to Padua; there to visit
 A son of mine, which long I have not seen.

Pet. What is his name?

Vin.

Lucentio, gentle sir.

³ This is from the fourth book of Ovid's *Metamorphoses*, by Golding, 1586, p. 56. Ovid borrowed his ideas from the sixth book of the *Odyssey*, 154. &c.

⁴ Another proof of Shakspeare's accurate observation of natural phaenomena. When one has been long in the sunshine, the surrounding objects will often appear tinged with green. The reason is assigned by writers upon optics.

Pet. Happily met; the happier for thy son.
 And now by law as well as reverend age,
 I may entitle thee—my loving father;
 The sister to my wife, this gentlewoman,
 Thy son by this hath married: Wonder not,
 Nor be not griev'd; she is of good esteem,
 Her dowry wealthy, and of worthy birth;
 Besides, so qualified as may beseem
 The spouse of any noble gentleman.
 Let me embrace with old Vincentio:
 And wander we to see thy honest son,
 Who will of thy arrival be full joyous.

Vin. But is this true? or is it else your pleasure,
 Like pleasant travellers to break a jest
 Upon the company you overtake?

Hor. I do assure thee, father, so it is.

Pet. Come, go along, and see the truth hereof;
 For our first merriment hath made thee jealous.

[*Exeunt PET. KATH. and VIN.*]

Hor. Well, Petruchio, this hath put me in heart.
 Have to my widow; and if she be froward,
 Then hast thou taught Hortensio to be untoward.
 [Exit.]

ACT V.

SCENE I. Padua. Before Lucentio's House.

*Enter on one side BIONDELLO, LUCENTIO, and BIANCA;
 GREMIO walking on the other side.*

Bion. Softly and swiftly, sir; for the priest is ready.

Luc. I fly, Biondello: but they may chance to
 need thee at home, therefore leave us.

Bion. Nay, faith, I'll see the church o'your back;
 and then come back to my master¹ as soon as I can.

[*Exeunt LUC. BIAN. and BION.*]

Gre. I marvel Cambio comes not all this while.

¹ The old editions read *mistress*. The emendation is Theobald's, who rightly observes that by *master* Biondello means his pretended master, Tranio.

Enter PETRUCHIO, KATHARINA, VINCENTIO, and Attendants.

Pet. Sir, here's the door, this is Lucentio's house, My father's bears more toward the market-place; Thither must I, and here I leave you, sir.

Vin. You shall not choose, but drink before you go; I think, I shall command your welcome here, And, by all likelihood, some cheer is toward.

[*Knocks.*]

Gre. They're busy within, you were best knock louder.

Enter Pedant above at a window.

Ped. What's he, that knocks as he would beat down the gate?

Vin. Is Signior Lucentio within, sir?

Ped. He's within, sir, but not to be spoken withal.

Vin. What if a man bring him a hundred pound or two, to make merry withal?

Ped. Keep your hundred pounds to yourself; he shall need none, so long as I live.

Pet. Nay, I told you, your son was beloved in Padua.—Do you hear, sir?—to leave frivolous circumstances,—I pray you, tell Signior Lucentio, that his father is come from Pisa, and is here at the door to speak with him.

Ped. Thou liest; his father is come from Pisa², and here looking out at the window.

Vin. Art thou his father?

Ped. Ay, sir; so his mother says, if I may believe her.

Pet. Why, how now, gentleman! [*To* VINCEN.] why, this is flat knavery, to take upon you another man's name.

Ped. Lay hands on the villain; I believe 'a means to cozen somebody in this city under my countenance.

² The old copy reads *Padua*.

Re-enter BIONDELLO.

Bion. I have seen them in the church together: God send 'em good shipping!—But who is here? mine old master, Vincentio? now we are undone, and brought to nothing.

Vin. Come hither, crack-hemp.

[*Seeing BIONDELLO.*

Bion. I hope, I may choose, sir.

Vin. Come hither, you rogue: What, have you forgot me?

Bion. Forgot you? no, sir: I could not forget you, for I never saw you before in all my life.

Vin. What, you notorious villain, didst thou never see thy master's father, Vincentio?

Bion. What, my old worshipful old master? yes, marry, sir; see where he looks out of the window.

Vin. Is't so, indeed?

[*Beats BIONDELLO.*

Bion. Help, help, help! here's a madman will murder me.

[*Exit.*

Ped. Help, son! help, Signior Baptista!

[*Exit, from the window.*

Pet. Pr'ythee, Kate, let's stand aside, and see the end of this controversy.

[*They retire.*

Re-enter Pedant below; BAPTISTA, TRANIO, and Servants.

Tra. Sir, what are you that offer to beat my servant?

Vin. What am I, sir? nay, what are you, sir?—O immortal gods! O fine villain! A silken doublet! a velvet hose! a scarlet cloak! and a copatain hat³!—O, I am undone! I am undone! while I

³ A suger-loaf hat, a coppid-tanke hat; galerus acumminatus.—*Junius Nomenclator*, 1585. This kind of hat is twice mentioned by Gascoigne. Vide *Hearbes*, p. 154:

'A coptankt hat made on a Flemish block.'

Again in his epilogue, p. 216:—

'With high-copt hats and feathers flaunt-a flaunt.'

'Upon their heads they ware felt hats copple-tanked a quarter of an eil high or more.'—*Comines*, by *Danet*.

play the good husband at home, my son and my servant spend all at the university.

Tra. How now! what's the matter?

Bap. What, is the man lunatic?

Tra. Sir, you seem a sober ancient gentleman by your habit, but your words show you a madman: Why, sir, what concerns it you, if I wear pearl and gold? I thank my good father, I am able to maintain it.

Vin. Thy father? O, villain! he is a sail-maker in Bergamo.

Bap. You mistake, sir; you mistake, sir: Pray, what do you think is his name?

Vin. His name? as if I knew not his name: I have brought him up ever since he was three years old, and his name is—Tranio.

Ped. Away, away, mad ass! his name is Lucentio; and he is mine only son, and heir to the lands of me, Signior Vincentio.

Vin. Lucentio! O, he hath murdered his master!—Lay hold on him, I charge you, in the duke's name:—O, my son, my son!—tell me, thou villain, where is my son Lucentio?

Tra. Call forth an officer⁴: [*Enter one with an Officer.*] carry this mad knave to the gaol:—Father Baptista, I charge you see that he be forthcoming.

Vin. Carry me to the gaol!

Gre. Stay, officer; he shall not go to prison.

Bap. Talk not, Signior Gremio; I say, he shall go to prison.

Gre. Take heed, Signior Baptista, lest you be

⁴ Here, in the original play, the Tinker speaks again:—

Slie. I say, wee le have no sending to prison.

Lord. My lord, this is but the play; they're but in jest.

Slie. I tell thee, Sim, wee le have no sending to prison, that's flat; why, Sim, am I not Don Christo Vari? Therefore, I say, they shall not goe to prison.

Lord. No more they shall not, my lord: They be runne away.

Slie. Are they run away, Sim? that's well: Then gis some more drinke, and let them play againe.

Lord. Here, my lord.'

coney-catched⁵ in this business; I dare swear, this is the right Vincentio.

Ped. Swear, if thou darest.

Gre. Nay, I dare not swear it.

Tra. Then thou wert best say, that I am not Lucentio.

Gre. Yes, I know thee to be Signior Lucentio.

Bap. Away with the dotard; to the gaol with him.

Vin. Thus strangers may be haled and abused:—
O monstrous villain!

Re-enter BIONDELLO, with LUCENTIO, and BIANCA.

Bion. O, we are spoiled, and—Yonder he is; deny him, forswear him, or else we are all undone.

Luc. Pardon, sweet father. [*Kneeling.*

Vin. Lives my sweetest son?

[*BIONDELLO, TRANIO, and Pedant run out.*

Bian. Pardon, dear father. [*Kneeling.*

Bap. How hast thou offended?

Where is Lucentio?

Luc. Here's Lucentio,

Right son unto the right Vincentio;

That have by marriage made thy daughter mine,
While counterfeit supposes blear'd thine eyne⁶.

Gre. Here's packing⁷, with a witness, to deceive us all!

Vin. Where is that damned villain, Tranio,
That fac'd and brav'd me in this matter so?

Bap. Why, tell me, is not this my Cambio?

⁵ i. e. deceived, cheated.

⁶ This is probably an allusion to Gascoigne's comedy, entitled *Supposes*, from which several of the incidents are borrowed. Gascoigne's original was Ariosto's *I Suppositi*. The word *supposes* was often used, as it is in the text, by Shakspeare's contemporaries; one instance, from Drayton's epistle of King John to Matilda, may suffice:—

'And tell me those are shadows and *supposes*.'

To *blear* the eye anciently signified to *deceive*, to *cheat*. The reader will remember Milton's

'Spells—'

Of power to *cheat* the eye with *blear* illusion.'

⁷ Plottings, underhand contrivances.

Bian. Cambio is chang'd into Lucentio.

Luc. Love wrought these miracles. Bianca's love
Made me exchange my state with Tranio,
While he did bear my countenance in the town;
And happily I have arriv'd at last
Unto the wished haven of my bliss:—

What Tranio did, myself enforc'd him to;
Then pardon him, sweet father, for my sake.

Vin. I'll slit the villain's nose, that would have
sent me to the gaol.

Bap. But do you hear, sir? [*To LUCENTIO.*] Have
you married my daughter without asking my good-
will?

Vin. Fear not, Baptista; we will content you, go
to; But I will in, to be revenged for this villainy.
[*Exit.*]

Bap. And I, to sound the depth of this knavery.
[*Exit.*]

Luc. Look not pale, Bianca; thy father will not
frown. [*Exeunt LUC. and BIAN.*]

Gre. My cake is dough⁸: But I'll in among the
rest:

Out of hope of all,—but my share of the feast.
[*Exit.*]

PETRUCHIO and KATHARINA advance.

Kath. Husband, let's follow, to see the end of
this ado.

Pet. First kiss me, Kate, and we will.

Kath. What, in the midst of the street?

Pet. What, art thou ashamed of me?

Kath. No, sir; God forbid:—but ashamed to kiss.

Pet. Why, then let's home again:—Come, sirrah,
let's away.

Kath. Nay, I will give thee a kiss; now pray
thee, love, stay,

⁸ An obsolete proverb, repeated on the loss of hope or expectation. Its meaning is not easily explained. It has been suggested that a cake which comes out of the oven in the state of dough is utterly spoiled.

SCENE II.

A Room in Lucentio's House. A Banquet set out.

Enter BAPTISTA, VINCENTIO, GREMIO, the Pedant, LUCENTIO, BIANCA, PETRUCHIO, KATHARINA, HORTENSIO, and Widow. TRANIO, BIONDELLO, GRUMIO, and others, attending.

Luc. At last, though long, our jarring notes agree:
And time it is, when raging war is done¹,
To smile at 'scapes and perils overblown.—
My fair Bianca, bid my father welcome,
While I with selfsame kindness welcome thine:—
Brother Petruchio,—sister Katharina,—
And thou, Hortensio, with thy loving widow,—
Feast with the best, and welcome to my house;
My banquet² is to close our stomachs up,
After our great good cheer: Pray you, sit down;
For now we sit to chat, as well as eat.

[They sit at table.]

Pet. Nothing but sit and sit, and eat and eat!

Bap. Padua affords this kindness, son Petruchio.

Pet. Padua affords nothing but what is kind.

Hor. For both our sakes, I would that word were true.

Pet. Now, for my life, Hortensio fears his widow.

Wid. Then never trust me if I be afraid.

Pet. You are sensible, and yet you miss my sense;
I mean, Hortensio is afraid of you.

Wid. He that is giddy, thinks the world turns round.

Pet. Roundly replied.

Kath. Mistress, how mean you that?

¹ The old copy reads *come*, the emendation is Rowe's.

² The *banquet* here, as in other places of Shakspeare, was a refection similar to our modern *dessert*, consisting of cakes, sweet-meats, fruits, &c. According to Baret 'banketting dishes brought at the end of meales' were junkettes, tartes, marchpanes.' Yet from the same authority it appears that a *banquet* and a *feast* were also then synonymous, and the word is often used by Shakspeare in that sense also.

Wid. Thus I conceive by him.

Pet. Conceives by me!—How likes Hortensio that?

Hor. My widow says, thus she conceives her tale.

Pet. Very well mended: Kiss him for that, good widow.

Kath. He that is giddy, thinks the world turns round:—

I pray you, tell me what you meant by that.

Wid. Your husband, being troubled with a shrew, Measures my husband's sorrow by his woe³: And now you know my meaning.

Kath. A very mean meaning.

Wid. Right, I mean you.

Kath. And I am mean indeed, respecting you.

Pet. To her, Kate!

Hor. To her, widow!

Pet. A hundred marks, my Kate does put her down.

Hor. That's my office.

Pet. Spoke like an officer:—Ha' to thee, lad.

[*Drinks to HORTENSIO.*]

Bap. How likes Gremio these quick-witted folks?

Gre. Believe me, sir, they butt together well.

Bian. Head, and butt? a hasty witted body Would say, your head and butt were head and horn.

Vin. Ay, mistress bride, hath that awaken'd you?

Bian. Ay, but not frightened me; therefore I'll sleep again.

Pet. Nay, that you shall not; since you have begun,

Have at you for a bitter⁴ jest or two.

Bian. Am I your bird? I mean to shift my bush, And then pursue me as you draw your bow:— You are welcome all.

[*Exeunt* BIANCA, KATHARINA, and Widow.]

³ As this was meant for a rhyming couplet, it should be observed that *shrew* was pronounced *shrow*. See also the finale, where it rhymes to *so*.

⁴ The old copy reads *better*. The emendation is Capell's.

Pet. She hath prevented me.—Here, Signior Tranio,

This bird you aim'd at, though you hit her not;
Therefore, a health to all that shot and miss'd.

Tra. O, sir, Lucentio slipp'd me like his greyhound,

Which runs himself, and catches for his master.

Pet. A good swift⁵ simile, but something currish.

Tra. 'Tis well, sir, that you hunted for yourself;
'Tis thought, your deer does hold you at a bay.

Bap. O ho, Petruchio, Tranio hits you now.

Luc. I thank thee for that gird,⁶ good Tranio.

Hor. Confess, confess, hath he not hit you here?

Pet. 'A has a little gall'd me, I confess;
And, as the jest did glance away from me,
'Tis ten to one it maim'd you two outright.

Bap. Now, in good sadness, son Petruchio,
I think thou hast the veriest shrew of all.

Pet. Well, I say—no; and therefore, for assurance,

Let's each one send unto his wife;
And he, whose wife is most obedient
To come at first when he doth send for her,
Shall win the wager which we will propose.

Hor. Content:—What is the wager?

Luc. Twenty crowns.

Pet. Twenty crowns!

I'll venture so much on my hawk, or hound,
But twenty times so much upon my wife.

Luc. A hundred then.

Hor. Content.

Pet. A match; 'tis done.

Hor. Who shall begin?

Luc. That will I. Go,

Biondello, bid your mistress come to me.

Bion. I go.

[*Exit.*]

⁵ Beside the original sense of speedy in motion, *swift* signified witty, quick witted. So in *As You Like It*, the Duke says of the clown, 'He is very *swift* and sententious.'

⁶ A *gird* is a cut, a sarcasm, a stroke of satire.

Bap. Son, I will be your half, Bianca comes.

Luc. I'll have no halves; I'll bear it all myself.

Re-enter BIONDELLO.

How now! what news?

Bion. Sir, my mistress sends you word
That she is busy, and she cannot come.

Pet. How! she is busy, and she cannot come!
Is that an answer?

Gre. Ay, and a kind one too:
Pray God, sir, your wife send you not a worse.

Pet. I hope, better.

Hor. Sirrah, Biondello, go, and entreat my wife
To come to me forthwith. [*Exit BIONDELLO.*

Pet. O, ho! entreat her!
Nay, then she must needs come.

Hor. I am afraid, sir,
Do what you can, yours will not be entreated.

Re-enter BIONDELLO.

Now where's my wife?

Bion. She says, you have some goodly jest in hand;
She will not come; she bids you come to her.

Pet. Worse and worse; she will not come! O vile,
Intolerable, not to be endur'd!

Sirrah, Grumio, go to your mistress;
Say, I command her come to me.

[*Exit GRUMIO.*

Hor. I know her answer.

Pet. What?

Hor. She will not.

Pet. The fouler fortune mine, and there an end.

Enter KATHARINA.

Bap. Now, by my holidame, here comes Katharina!

Kath. What is your will, sir, that you send for me?

Pet. Where is your sister, and Hortensio's wife?

Kath. They sit conferring by the parlour fire.

Pet. Go fetch them hither; if they deny to come,

Swinge me them soundly forth unto their husbands:
Away, I say, and bring them hither straight.

[*Exit KATHARINA.*

Luc. Here is a wonder, if you talk of a wonder.

Hor. And so it is; I wonder what it bodes.

Pet. Marry, peace it bodes, and love, and quiet
life,

An awful rule, and right supremacy;
And, to be short, what not, that's sweet and happy.

Bap. Now fair befall thee, good Petruchio!

The wager thou hast won; and I will add
Unto their losses twenty thousand crowns;
Another dowry to another daughter,
For she is chang'd, as she had never been.

Pet. Nay, I will win my wager better yet;
And show more sign of her obedience,
Her new-built virtue and obedience.

Re-enter KATHARINA, with BIANCA, and Widow.

See, where she comes; and brings your froward wives
As prisoners to her womanly persuasion.—
Katharine, that cap of yours becomes you not;
Off with that bauble, throw it under foot.

[*KATHARINA pulls off her cap, and throws
it down.*

Wid. Lord, let me never have a cause to sigh,
Till I be brought to such a silly pass!

Bian. Fye! what a foolish duty call you this?

Luc. I would, your duty were as foolish too:
The wisdom of your duty, fair Bianca,
Hath cost me a hundred crowns since supper-time.

Bian. The more fool you for laying on my duty.

Pet. Katharine, I charge thee, tell these head-
strong women

What duty they do owe their lords and husbands.

Wid. Come, come, you're mocking; we will have
no telling.

Pet. Come on, I say; and first begin with her.

Wid. She shall not.

Pet. I say, she shall;—and first begin with her.

Kath. Fye, fye! unknit that threat'ning unkind
brow;
And dart not scornful glances from those eyes,
To wound thy lord, thy king, thy governor:
It blots thy beauty, as frosts do bite the meads;
Confounds thy fame, as whirlwinds shake fair buds;
And in no sense is meet or amiable.
A woman mov'd, is like a fountain troubled,
Muddy, ill seeming, thick, bereft of beauty;
And, while it is so, none so dry or thirsty
Will deign to sip, or touch one drop of it.
Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance; commits his body
To painful labour, both by sea and land;
To watch the night in storms, the day in cold,
While thou liest warm at home, secure and safe;
And craves no other tribute at thy hands,
But love, fair looks, and true obedience;—
Too little payment for so great a debt.
Such duty as the subject owes the prince,
Even such a woman oweth to her husband:
And, when she's froward, peevish, sullen, sour,
And, not obedient to his honest will,
What is she, but a foul contending rebel,
And graceless traitor to her loving lord?—
I am asham'd; that women are so simple
To offer war, where they should kneel for peace;
Or seek for rule, supremacy, and sway,
When they are bound to serve, love, and obey.
Why are our bodies soft, and weak, and smooth,
Unapt to toil and trouble in the world;
But that our soft conditions⁷ and our hearts,
Should well agree with our external parts?
Come, come, you froward and unable worms!
My mind hath been as big as one of yours,
My heart as great; my reason, haply, more,

⁷ That is, the gentle qualities of our minds.

To bandy word for word, and frown for frown;
 But now, I see, our lances are but straws;
 Our strength as weak, our weakness past compare,—
 That seeming to be most, which we least are.
 Then vail your stomachs⁸, for it is no boot;
 And place your hands below your husband's foot;
 In token of which duty, if he please,
 My hand is ready, may it do him ease.

Pet. Why, there's a wench!—Come on, and kiss me, Kate.

Luc. Well, go thy ways, old lad; for thou shalt ha't.

Vin. 'Tis a good hearing, when children are toward.

Luc. But a harsh hearing when women are froward.

Pet. Come, Kate, we'll to bed:—

We three are married, but you two are sped⁹.

'Twas I won the wager, though you hit the white¹⁰;

[*To LUCENTIO.*

And, being a winner, God give you good night!

[*Exeunt PETRUCHIO and KATH.*

Hor. Now go thy ways, thou hast tam'd a curst shrew.

Luc. 'Tis a wonder, by your leave, she will be tam'd so.

[*Exeunt*¹¹,

⁸ 'Vail your stomachs,' abate your pride, your spirit, it is no boot, i. e. it is profitless, it is no advantage. Thus in King Richard II. Act i. Sc. 1:—

'Norfolk, throw down; we bid; *there is no boot.*'

⁹ i. e. the fate of you both is decided; for you both have wives who exhibit early proofs of disobedience.

¹⁰ The *white* was the central part of the mark or butt in archery. Here is also a play upon the name of *Bianca*, which is *white* in Italian.

¹¹ The old play continues thus:—

Then enter two, bearing SLIE in his own apparel againe, and leaves him where they found him, and then goes out: then enters the Tapster.

Tapster. Now that the darksome night is overpast,
 And dawning day appeares in christall skie,
 Now must I haste abroad: but softe! who's this?
 What, Slie? O wondrous! hath he laine heere all night?
 Ile wake him; I thinke he's starved by this,
 But that his belly was so stufft with ale:
 What now, Slie? awake for shame.

Slie. [Awaking.] Sim, give's more wine.—What all the players gone?—Am I not a lord?

Tap. A lord, with a murrain?—Come, art thou drunk still?

Slie. Who's this? Tapster!—Oh I have had the bravest dream that ever thou heard'st in all thy life.

Tap. Yea, marry, but thou hadst best get thee home, for your wife will curse you for dreaming here all night.

Slie. Will she? I know how to *tame a shrew*. I dreamt upon it all this night, and thou hast wak'd me out of the best dream that ever I had; but I'll to my wife, and tame her too, if she anger me.

Of this play the two plots are so well united that they can hardly be called two, without injury to the art with which they are interwoven. The attention is entertained with all the variety of a double plot, yet is not distracted by unconnected incidents.

The part between Katharina and Petruchio is eminently spritely and diverting. At the marriage of Bianca the arrival of the real father, perhaps, produces more perplexity than pleasure. The whole play is very popular and diverting.

JOHNSON.

END OF VOL. III.

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